

ALL NIGHT AT PENIEL



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## BRIDE OF CHRIST

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*The Virgin, in the Illustration opposite, is typical of the pure virgin or Apostolic Church.*

*She is "clothed with the Sun"—i.e., the righteousness, principles and truths of Christ, who is the true "Light of the World."*

*She is standing on the Moon—that lesser light of the world, which borrows all the rays it sheds from the Sun before its rise in direct illumination—i.e., having her primary spiritual foundation upon "the Law and the Prophets."*

*She has Twelve Stars in her royal crown—representing the twelve Apostles of Christ who, alone having received their light direct from the "Sun of Righteousness," are her true illuminators—reliable, authoritative teachers of the Divine Word.*





# THE DIVINE KEY

OF THE

# Revelation of Jesus Christ

AS GIVEN TO

John, the Seer of Patmos.

## VOLUME II.

BEING AN ANALYTICAL EXPOSITION OF THE VISIONS OF ITS  
LAST ELEVEN CHAPTERS.

- The *Sun-Clothed Woman*, her War with the *Dragon* and Flight to the *Wilderness*; her Adultery with Kings, the *Man Child*, and their Exaltation over the "*Holy*" *Roman Empire*.  
The Bound and Loosed Dragon, the *Great White Throne*, and the Plagues and Judgments upon Beast, Dragon and Woman; and the *Remnant* of her Seed *rejoicing on Mount Zion*.  
The *Lake of Fire* with its *Living Prisoners*—Beast, Dragon and Woman; and the Descent of the *Holy Jerusalem*, its *Throne* and the *River of Life* flowing from beneath it.

SHOWING THAT THESE SYMBOLISMS RELATE WHOLLY TO TIME.  
SPAN THE CHRISTIAN DISPENSATION, FROM ADVENT TO  
ADVENT, AND ARE SO NEARLY EXHAUSTED, AS TO  
PROVE THE ADVENT AT HAND.



WILLIAM EUGENE BROWN,

Author of *The Abomination of Desolation*, *The World's Great Sign of the Times*,  
and *An Analytical Exposition of the Rich Man and Lazarus*, or  
*What Jesus Taught the Jews*.

"All Scripture given by inspiration of God is profitable."—Paul.

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## PREFACE

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WHEN the first volume of this Exposition was sent out to its readers, it was not foreseen that so many months must pass before the second volume, completing the entire Apocalypse, could follow. There have been difficulties all the way—and, on other lines, as well as on the exposition itself. But, by the favor and mercies of the Author of the Revelation, all those difficulties, one by one, have been patiently overcome. And now, with mingled confidence and misgivings,—confidence in the completeness and beauty of the harmony presented; but misgivings concerning method and manner of presentation;—yet, encouraged and strengthened by “an unfaltering trust” that the blessing of Him to whom alone belongs any credit of what success has been attained in the endeavor, shall follow these pages wherever His providences may now direct them, I send them out, as before, *in His name*.

But some one still will say, To what purpose? Well, listen.

Christ and Antichrist, the Church and the great Apos-

ERRATA.—On page 148, 12th line, for “1720” read 1729.

On page 260, 21st line for “viii,” read vii. On page 261, side heading, for “Spirits” read Spirit.

On page 304, 10th line, for “256<sup>a</sup>” read 287.



I. About six centuries before the birth of our Lord, the Giver of this Revelation to the Church, God commanded Habakkuk, saying, "*Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it [seem to] tarry, wait for it; because it will surely come, it will not [R. V.] delay*" (chap. ii. 2, 3). This Divine command clearly proves God's purpose in giving prophecy and the "spirit of prophecy," at all, to be,—

(1) That it be written out for His people, legibly upon "tables;"—i. e., says Jamieson-Fausset-Brown, "box-wood tables covered with wax, on which national affairs were engraved with an iron pen, and then hung up in public, at the Prophets' own houses, or at the temple, that those who passed might read. . . . (Not), 'so intelligible as to be easily read by any one running past,' . . . (but), the true sense is, 'so legible *that whosoever readeth it may run to tell,*'" etc. Therefore—

(2) That those who read—who give it adequate attention (not others)—may understand and run with the message, or carry it quickly and intelligibly to the people.

Habakkuk wrote a short time before the great Chaldean invasion (chap. i. 6), and the seventy years' captivity of Judah. And as Jeremiah's view of the drying up of the Euphrates, giving the allied enemies of Babylon an entrance into the city, became typical of mystic Babylon's fall by the "kings of the East," so Habakkuk's description of the avaricious and rapacious character of the Chaldean invader, Belshazzar, became the type of Antichrist. Notice how perfectly the two characters correspond:—"Who enlargeth his desire as *Sheol*," said Habakkuk, "and is *as death*, and cannot be satisfied; but gathereth unto him all nations, and heapeth unto him all people" (ver. 5). Again, "because


thou hast spoiled many nations, all the remnant of the people shall spoil thee ; because of men's blood, and for the violence of the land, *of the city*, and of all that *dwell therein* " (ver. 7). These words are quite like the Revelator's : " He that leadeth into captivity shall go into captivity : he that killeth with the sword shall be killed with the sword." Or take verse 9 : " Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high," etc. All these words of the Prophet were pregnant, and their typical reference to the Antichrist is now very clear to anyone at all familiar with the Revelation.

II. Daniel wrote some years later than Habakkuk, and gave detail, periods and data which have furnished the Church and the prophetic world with the antitypical " tables," and made plain many parts of the vision.

III. The Revelation followed the same general lines, added new detail, repeated the periods and gave further data, perfecting and making more legible the " tables," so that in our day they are very plain to every interested, patient reader.

Thus the history of the Messiah—so far as it is measured by the cycles of time,—and of the Antichrist, that for more than twelve and a half centuries opposed His work, and scattered and desolated both the Church and the nations, have been " hung up in public " by the Prophets, and " in the temple " by the Church, for the inspection of every passer by. The last century, specially, has added the spectacle of many *running* with the glorious messages of the work and new victories of Christ, and the increasing desolation and hastening destruction of the Antichrist, and all that those things mean to the Church and to the world.

Why, then, has not the Church understood it better ? and why do not the masses of the Church to-day understand it better ? Simply because they have given no adequate

attention, or have trusted more in the lore of human expositors than in the inspiration of the Prophets, giving more attention to College-sent teachers, than to the "tables," themselves of the Heaven-sent Prophets. Thousands recite the creeds of great Councils, or the speculations of so-called Higher Criticism, who know not the *alphabet* of these "tables" of Divine prophecy. And it seems a marvelous pity that otherwise so able a writer as Dr. Adam Clarke, and with so large a *following* in the Church, as he has had, should confess in his preface to the Revelation, "I do not understand it. . . . I am satisfied that no *certain* mode of interpreting the prophecies of this book has yet been found out. . . . I repeat it, I do not understand the book ; and I am satisfied that not one who has written on the subject knows anything more of it than myself" !! (pages 492, 493). *Yet*, after giving space for the valuable (on some points very valuable, and, for his day, *wonderful*) exposition of one "J. E. C.," on chapters xii., xiii. and xvii., the good Doctor deliberately filled up thirty-four large, close-print pages of his own (worse than useless because confusing) conjectures—more than double the pages allowed to the exposition of "J. E. C.," *every paragraph of which was worth more than all the Doctor wrote on the Book*. His greatest trouble was in failing to understand that God had made a positive "*revelation*" at all. For in introducing "J. E. C.'s" "notes on chapter xvii.," he says : "Not pretending to explain these things myself, I insert this as the most elaborate and learned exposition I have yet seen ; leaving my readers at perfect liberty to reject it, and adopt *any other* mode of interpretation which *they please*. [  ] God alone knows all the secrets of His own wisdom" !! Thus denying outright (though through inadvertency) that God has made a *revelation*, else that the Prophets had made it "plain on tables"—one of the two.



This is all too bad, for the good and great Doctor—I deem it so—but I shall doubtless have readers who will confess themselves in the same quandary with Dr. Clarke and many other equally learned commentators. Another may impatiently repeat the Doctor’s question, “How *can* we understand it”? I answer, for a full understanding, in the first place, the seven Seals upon the Revelation must be broken through the Divine superintendence and order, as shown in volume i.\* And in the second place, there must be the exercise of an adequate Scriptural, or, more definitely, here, *prophetic*, judgment—a grace (if I may so term it) that comes only through *prophetic* study. For we should not expect Divine symbolisms to fall into syllogisms upon the Prophets’ “tables,” nor into demonstrable propositions like those of geometry or some other *exact* science, so that we could say at once, I *know*, instead of, I *believe*. God’s great Book of many revelations is filled with an equal number of “difficulties,” demanding patient study; and was evidently intended to lead into strong faith before great knowledge. We are to “add to (our) *faith* courage [i. e., of conviction], and to courage *knowledge*.” This is the Lord’s order. Therefore we should not look for things to appear “as plain as a. b. c.,” upon the prophetic “tables;” but conversely, as difficult as “the deep things of [the *Revelation* of] God.” Let any one carefully compare the above mentioned Expositions of Dr. C. and his friend “J. E. C.,” and it will not be difficult to decide where the greater credit for much *prophetic* study belongs. While in a like comparison of other portions of his great *Commentary*, I grant, no place for serious criticism on the score of less thorough study might be found.

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\* They were so broken as early as 1840; and Dr. Clarke finished his *Commentary* fourteen years earlier, in 1826—thirty-seven years after the breaking of the sixth Seal, which should have given a flood of light, if not a full understanding.

But I leave the present exposition to the calm judgment of its readers, with the earnest prayer that its influence may be only good, and in some measure helpful to all whom it may reach. That the Holy Spirit may "make plain" to all searchers after truth whatever any errors it may contain may have obscured, or that any incompleteness may have left obscure. And that we may shortly meet, through grace, seeing "eye to eye," at that rapidly approaching and *literal* Apocalypse—in the language of the great Apostle (2 *Thes.* i. 7-10)—

"At the revelation of the Lord Jesus from heaven with the angels of His power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus: who shall suffer punishment, *even* eternal destruction from the face of the Lord and from the glory of his might, when He shall come to be glorified in his saints, and to be marvelled at [admired—*A. I.* and *Emph. Diag.*] in all them that believed (because our testimony unto you was believed) in that day."—*Revised Version.*

It is due that I mention in this connection—in just and grateful acknowledgment—the encouragement and financial aid rendered me in publishing this Exposition by my friends and brethren, George F. Armstrong of this city, and H. W. Longfellow of Allston, Mass. May the Lord richly reward them, and others also, who have in some measure kindly helped on the work. I am also indebted to the A. J. HOLMAN COMPANY, for the use of cut for producing the binders' stamp for cover.

W. E. B.

*Philadelphia, Pa.,*

*1323 N. Park Ave., February, 1902.*

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ANALYTICAL EXPOSITION  
OF THE  
REVELATION OF JESUS CHRIST

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VOLUME II.

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INTRODUCTORY

SEARCH the Scriptures ; they are somewhat difficult to understand—specially the Revelation. A *wrestling match* is before us. It is a Divine contest, and promises a rich reward to the “overcomer.” Said the Angel, “Blessed is he that *readeth*, and they that hear the words of this prophecy, *and keep* those things which are written therein ; for the time is at hand.” The blessing is to him who perseveres in meditation and study of this **Divine Revelation**. All night at Peniel, Jacob clung to the garments of the angel of the Lord, till he received his blessing. There was overcoming grit coupled with the unmerited favor of angelic ministration, and it brought, with the shrunken sinew, the blessing sought.

Jacob did not say, “It is too hard for me,” but buckled himself to an unyielding effort for success. And God honored his seemingly bold endeavor, and wrote out the story for an example to you and me. And more, he especially invites us to come “boldly” to Him for every needed help. If the Lord sent the angel to Jacob it was to bless him on conditions. Jacob answered those conditions, and therefore was blessed. If God has filled the earth with coal beds and

mines of precious metals, it was to bless mankind on conditions: they must *dig* into the mountains, and break up the rock, to obtain the prize. So, too, must the tiny squirrel gnaw through the flinty shell for the delicious kernel prepared within. And if God gave this Revelation to the Church, sending it by His Angel, it was to bless them on the same conditions that He attached to the physical blessings which lodge in the mountains, in the rocks, and in the flinty shells of the sweetest nuts. So, dear friend, as you believe in God, and as you value the Revelation of Jesus Christ to the Church, so buckle yourself to the necessary effort to understand it.

“ Be strong !

We are not here to play, to dream, to drift.

We have hard work to do, and loads to lift.

Shun not the struggle ; face it. 'Tis God's gift.”

The first eleven chapters of the Revelation, as we found in our studies in the first volume of this exposition, contain three great septenary visions, symbolic in character, harmonizing most accurately with each other, era to era ; and each in its prophecy passing entirely across the historic field of the Gospel ages, from Advent to Advent. This beautiful harmony was visibly and clearly set forth in the chronological diagram which accompanied that volume, giving the order and almost perfect coincidence of the seven eras foreshadowed in the seven Golden Candlesticks, the seven Seals, and the seven Trumpets.

These three symbolic visions are the most wonderful *serial* prophecies found in all the history of prophetic revelation. They map out the great chronological eras of the Christian centuries with unmistakable distinctness—their lines being traced by the Divine hand—and furnish a safe guide, without doubt, for all subsequent

**Wonderful**

**Serial**

**Prophecies.**

chronological data and interpretation. They furnish the rudiments for a wider range in vision, and a larger knowledge of prophetic imagery. *This prior study, therefore, is of the utmost importance to every student of the Revelation in extenso.*

The last eleven chapters of the Revelation, to which we are now to address our attention, are usually considered the more important and interesting portions of the book ; and, in a sense, they are so ; namely, as filling up and perfecting the whole great prophecy, or furnishing the final summings-up of the visions. And, therefore, to these chapters, very naturally, the uninitiated student too eagerly presses forward, anxious to immediately grasp "the sum of the whole matter." Children are addicted to this kind of haste in their books, but I trust my readers, at least when cautioned, will not be chargeable with a like puerility ; for the rudiments of no science can be hastily and safely dismissed for such a purpose. Nor let any indifferent or unconcerned person irreverently conclude (with those to whom perhaps Shakespeare or Don Quixote is of equal or more interest or importance than the Revelation of Jesus Christ) that the value of a book is gaged by the momentary pleasure derived from the mere reading—the passing entertainment—and not the substantial and lasting profit secured in the knowledge to be attained.

If on the contrary the reader, understanding these things, has with a measure of wisdom given that attention to the eleven serial chapters of the vision, either by direct study or through my former volume or some other orderly exposition of them, we may now resume the study with confidence and increasing interest ; but let it be with a profound sense of our entire dependence upon the aid of the

Importance of

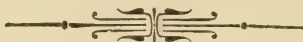
Things Now to be

Considered.

Dependence upon

Divine Aid.

Holy Spirit, in order that we arrive at correct conclusions as regards either tenor or detail of the great prophecy. The writer will continually seek this aid ; will not each individual reader do the same? for we launch out into deep water at once.



The "Great Red Dragon" which fought the fleeing woman, and made the  
"War in Heaven."

## CHAPTER XXXI.

### TWO GREAT WONDERS IN "HEAVEN," AND THE GREAT APOSTASY IN THE CHURCH.

THE SUN-CLOTHED WOMAN, THE GREAT RED DRAGON, AND THE MAN CHILD THAT RULED ALL NATIONS FROM "HEAVEN" AND "THE THRONE OF GOD."

THE APOSTOLIC CHURCH AND THE PAGAN ROMAN EMPIRE.

#### *Text, Chapter xii. 1-5.*

1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2. And she being with child cried, travailing in birth, and pained to be delivered.

3. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman who was ready to be delivered, for to devour her child as soon as it was born.

5. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

**D**OUBTLESS every careful reader has already fathomed the nature of the suggestion underlying the quoted words in the above headlines, "heaven" and "the throne of God." In reading the text (which in every case should be carefully and critically examined, in the course of our studies), the reader must have observed that the two "wonders" of the passage are in "heaven;"



and that the ruling of the nations by the man child is from "heaven" and "the throne of God." And candor must compel us to identify the heaven of the wonders, in this wonderful passage, with the heaven of the ruling, and of the "throne of God." Is there place for two opinions on this point? Certainly not. We may then proceed with the detail of the exposition.

"A great wonder in Heaven."—I must assume that the reader is familiar with the "principles of interpretation" on which this exposition is based; namely, that all that portion of the Book which was given to John by the angel, and which may therefore be termed "the revelation proper"—chapters i. 11 to xxii. 5, inclusive—is symbolic; since I quite fully treated that division and view of the subject in the introductory chapter of volume i. (pages 26-31). Our first duty here, then, is to consider what is symbolized by the term "heaven." For it is plain that if the heaven into which the Revelator looked was a literal one, then what he saw there must also have been literal. He saw motherhood there, and a devouring dragon, with many heads and horns, and a tail that lashed the stars out of their places. These things are inconceivable accompaniments of that high and holy place, the true heaven and home of God! For "in (His) presence is fullness of joy; at (His) right hand there are pleasures for evermore." Therefore, here, Plainly, a "heaven" must symbolize what the "king-Symbolic Heaven. dom of heaven," the rule of God or "throne of grace" stands for in the Gospels;\* namely, the Church of Christ, as externally considered; i. e., as a visible organization in the world, including all its professed people—wise and foolish virgins together. Or, under another symbol, as "a net," which gathers "both good and

\* See Vol. i., pages 186-8, 205.

bad " fish, to be afterwards assorted and preserved or destroyed. This is Christ's own description of what He meant by the "kingdom of heaven" in His own teachings concerning the Gospel age, and is evidently exactly what He meant by "heaven" in His revelation to John in reference to the same time and history. It is simply a symbolic view of the only organized representation of Heaven, or of the "Throne of God," among men.

A "great wonder," as here translated, does not properly characterize the vision. The inspired Revelator used the original term, "*sêmeion mega*"—a great sign. These words are often used in the plural with *terata*, and translated, "great signs and wonders" (Matt. xxiv. 24; John iv. 48, etc.). Instead, therefore, of being a great symbolization producing only wonderment, or mystification, as an indifferent or a superficial reader might gather from the old translation, it is, on the contrary, a great sign to the Church—so intended; and "wise" indeed are those "virgins" who studiously follow up the sign, throughout the vision, to obtain the whole Divine signification. For it should be noticed, that in this portion of the Revelation, while a new plan is adopted,—the *serial* idea giving place to what we may call the *irregular*,—new symbols are chosen, bold and striking in character, designed to be very impressive as well as clear, and filled with meaning. But what is the great "sign"?

"A woman clothed with the sun."—A woman is uniformly used in Scripture in symbolizing the Church, but in a more specific sense than by the term heaven; namely, as regards, not organization and government, but a closer, spiritual relationship of its members to Christ, as to a loving bridegroom or to a protecting husband. Said Paul, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. xi. 2). The parable of

the ten virgins and the tarrying bridegroom (Matt. xxv.) also illustrates the custom. A pure woman, then, would represent the true Church—those persons whose names are “written in heaven;” and, on the other hand, a harlot or fallen woman, a pretending but apostate Church, few of whose names are recorded above. (See on Jezebel, Vol. i., pp. 98-100.)

The “sun”—the light of the literal heaven—forms the texture of her (symbolic) clothing, and is an easy symbol of the light of the Gospel of Christ, or Divine truth. For Jesus, who is “the light of the world” (John i. 9; viii. 12), and the “truth”—*i. e.*, its representative (John xiv. 6)—is also called “the Sun of righteousness” (Mal. iv. 2; Lu. i. 78, 79. Compare Eph. v. 14; 2 Pet. i. 19.)

This woman appeared to John perfectly brilliant with the light of heaven. She is not the representative simply of an organized body of professors of religion—the nominal Church, —but the very bride of Christ; the Church in its truest and best sense, spiritually radiant and shining, in her day and generation, with the pure principles of Christianity and the “Spirit of truth.” She must, therefore, represent the Apostolic Church or age, as having received the light and truth, pure and unadulterated from Jesus himself and His own chosen and qualified teachers. No other than the Apostolic age has furnished, nor could furnish, the world with such an exhibition of unadulterated Christianity.

“And the moon under her feet.”—What a beautiful conception and illustration—all this—of her Divine origin. High up in the firmament of her heavenly calling, enveloped with a flood of golden sunlight, she seems, like her adorable Master, to come down from heaven. The pale silver orb attends her as a visible support for her feet—a *foundation* indeed; but insufficient—the lesson is—to longer light her

**The Bride  
Of Christ.**

now more gloriously illuminated pathway. The moon is the lesser of the two great lights of heaven, whether seen in the natural and literal firmament, or in the spiritual and symbolic. So that, as the sun represents the Gospel Day, the moon must symbolize the *night* of the law, every type and shadow of which pointed forward to the

**Contrastive** Day of Christ. Thus the "evening and the

**Night and Day.** morning" forms the "day" both in creation and in redemption. For when the moon, the light of the Law of Moses, was up, the sun, the light of the Gospel of Christ, had not yet risen. But at the time this vision is seen, in the days of the exiled Apostle, when He "of whom Moses in the Law, and the Prophets, did write" (John i. 45) has come, the sun is up; the world is thoroughly illuminated with the Gospel of the Son of God (Ro. x. 18; Col. i. 6, 23); and the law or moonlight of Moses has paled to such comparative dimness, as to be only a faint reminder of its former glory (2 Cor. iii. 6-11). Said the Baptist, the last representative of the law ages, and the forerunner of Christ, "He must increase, but I must decrease" (John iii. 30)—how apt the figure. And said Jesus of John as a law Prophet, "There hath not risen a greater [prophetic light] than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater [as a light-bearer] than he" (Matt. xi. 11).

Thus most beautifully, in this sun- and moon-symbolism, we have the Gospel Day fully introduced, and the dimmer light of the Law and the Prophets completely supplanted by its greater glory. We had, also, during the

**Typical Vision** personal ministry of Jesus, a typical exhibi-

**On the Mount.** tion of the Church's waning moon, and rising sun, on the Mount of Transfiguration, when Moses and Elijah, visualized as representatives of "the Law and the Prophets," appeared in the presence of the there

glorified Jesus, not to dispute or offset His title and honor, but to personally (visually—Matt. xvii. 9) witness and sanction the transfer of their own authority, and the formal inauguration of the Messianic law, glory and power, by the Voice that spake from heaven : “ **This is my beloved Son, in whom I am well pleased ; hear ye Him !** ” Moses himself had long before written of Him, “ A Prophet shall the Lord your God raise up unto you of your brethren, like unto me ; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, that will not hear that Prophet, shall be cut off from among the people ” (Acts iii. 22, 23). And Paul often in his writings alludes to the increased glory of the Church since the law is subordinate to the Gospel, specially in 2 Corinthians iii. (the whole chapter), and Galatians ii. 16-21. How idle and speculative, then, it is (let me here digress enough to kindly suggest to the Sabbatarian or Age-to-come reader) to urge under the present glowing sunlight of the Gospel, any Sabbatarian or Judaizing teaching, which would exalt the old law from footstool to crown, or delay the leavening of “ the whole ” quantity of meal (Matt. xiii. 33 ; Lu. xiii. 21), or the harvesting of “ the whole ” field (Mark iv. 26-29), to a point beyond this present age. Think on these things.

“ **And upon her head a crown of twelve stars.** ”—Notice the strong symbolic contrast, here, between the decreasing moon under this woman’s feet, and the twelve glowing stars which, like a royal diadem of precious gems, crown her head. These bright morning stars must represent the twelve Apostles of Christ in the early Gospel illumination. Said the great Teacher to His disciples, “ *Ye* [no longer Moses and the Prophets] are the light of the world. A city that is set on a hill cannot be hid.” (Matt. v. 14). Thus were the Apostles of Jesus royally exalted to the **Crown**



of present, active Messianic association and power,\* while the former "Law and the Prophets" were subordinated to the footstool of importance—passive—no longer "living" stones in the foundations of God's building. But as early as the beginning of the fourth century there are evidences against this spouse of Christ, that she had lusted after the power of kings; and more, that she had committed spiritual adultery with them:—

"And she being with child cried, travailing in birth, and pained to be delivered."—That we are thus abruptly informed of facts unmistakably located early in the reign of the great Constantine, shows that there is an historical ellipsis, so to speak, in the symbolic imagery of this vision preceeding this *condition*. But by reference to the Chronological Diagram of Vol. i., the three early centuries of her history will appear crowded with every desirable detail of the fiery trial of her faith, her deferred and yielding hope, and her impatient desire and natural but unspiritual outcry "to be delivered."

Notice the first two periods of her history, as illustrated in the Churches and the Seals. There was nothing in the Ephesian history to cause her sorrow or tears; nothing in connection with the "white horse" of the first Seal, for she was, in herself, as strong as "a lion" then, with all the assurance in her faith, that the king of beasts typified in his lordly mien; and her virtue and faithfulness were well illustrated throughout this first period by her brilliant clothing and environment, as first described above. The *ellipsis* is found in the Smyrniot or second period. Here a wonderful change is noted, but entirely omitted in the symbols of the present vision. "Ten Pagan Persecutions,"

\* Compare Isa. xxxii. 1, 2, 15-20; xxxiii. 5, 10-22 with Lu. xxii. 25-30, for the idea of *associated reign*; with Matt. xii. 17-21, 28, for that of establishing *judgment* in this age; and See Vol. i., pages 47-49, 51, 52; 180-183; 189-191, for collateral testimony

and "Three million Christian Martyrs," are written across the bloody sky of that "bitter" epoch. The "living creature" of the second seal has the appearance of "a calf"—a creature of burden and slaughter; the "horse" is red, and the rider carries the "great sword" of Pagan Rome. This was the period that developed the condition of travail and tears described. The Church was so worried and worn out with her dreadful sufferings that Gethsemane and Calvary were largely lost sight of, and she longed for a deliverer. But her impatience, and her subsequent disloyal trust in the arm of flesh, were bringing her only prolonged and more dreadful experiences. Her old foe suddenly appears in this vision, but, alas, not to be suddenly dismissed.

**"And there appeared another wonder in heaven."**—Properly, as before, another (*sēmeion*) *sign*. It is thus rendered in the *Emphatic Diaglott*, the *Revised Version*, the *American Bible Union* and other critical translations. A wonder is not necessarily a source of information or enlightenment: there may be wonders on every hand, and no one the wiser thereby; but a *sign* presupposes an explanation or an experience, and affords a basis for judgment. Had our translators been sufficiently impressed with the fact that something is to be determined by these symbols, a *revelation* to be made, they would more readily have appreciated the distinction, and might have been more faithful to the text. Let us then consider it a *sign* along the way, and not merely as an unmeaning wonder. It is this—

**"Behold a great red dragon."**—A dragon is a fabulous monster, in the form of a "winged and clawed" serpent; in ancient "mythology, a dangerous (often a supernatural) serpent." (*Standard Dictionary*.) It is evidently the counterpart in the Revelation of the nondescript, "dreadful and terrible" fourth beast of the first vision of the Prophet Daniel, and clearly answers from either view to Old Pagan

Rome. A great and prominent heathen empire is thus, in its history and attitude towards the Church, made a sign or guide-board, in connection with Church experience, along the Christian centuries. For Rome was not only one of the four "great" ancient Powers of the world, but appeared almost contemporaneously with the Christian Church, and its symbol being *red*, the prophetic indication was that it would be a "great" *persecuting* Power: a fact which history abundantly corroborates. "J. E. C.," in Clarke's *Commentary*, answering the question, "Why the Spirit of God should represent the heathen Roman empire by a *dragon* rather than by any other of the fabulous animals" of mythology, says:—

"In the eighth chapter of the Prophet Daniel, God represented the kingdom of the Greeks by a *he-goat*, for no other apparent reason than this, that it was the national military standard of the Grecian monarchy: we may therefore expect the pagan Roman empire is called a *dragon* on a similar account. In confirmation of this point it is very remarkable that the *dragon* was the principal standard of the Romans, next to the eagle, in the second, third, fourth and fifth centuries of the Christian era. Of this we have abundant evidence in the writings of both heathens and Christians. Arrian is the earliest writer who has mentioned that dragons were used as military standards among the Romans."

The same writer also quotes Vegetius (about A.D. 386) as follows:—

"The first standard of the whole legion is the eagle, which the aquilifer carries. *Dragons* are also borne to battle by the *draconarii*.' As a legion consists of ten cohorts, there were, therefore, *ten* *draconarii* to *one* aquilifer: hence from the greater number of *draconarii* in an army, the word *signarii* or *signiferi*, standard-bearers, came at last to mean the carriers of the dragon-standards only, the others retaining the name of *aquiliferi*. The heathen Roman empire is called a *red* dragon, and, accordingly, we find from the testimony of ancient writers, that the dragon-standards of the Romans were painted *red*."—*Comm. in loco*.

Clarke on  
The Dragon

Vegetius on  
Roman Military  
Standards.

I have already alluded to the origin of Christian persecution under the emperor Nero, and in the first volume, pages 80, 81, quoted the cyclopedias on the ten great persecutions which ended with that of Diocletian, A.D. 313. During these ten persecutions under so many Imperial edicts, it is commonly estimated that 3,000,000 Christians were the victims of this pagan "dragon's" hatred. There was no other great Power in the world, in the early days of Christianity, to in any degree answer the requirements of the "red horse" of the second seal, and the "great red dragon" of this vision. The identification, therefore, seems complete already; but that there may be no possible escape, several other clues follow.

"Having seven heads."—These "heads" have been misunderstood by the early writers, who interpreted them of the various *forms* of government through which the Roman empire passed in the changes it underwent from its rise to the days of Augustus Cæsar: as, "1. The Regal Power; 2. The Consulate; 3. The Dictatorship; 4. The Decemvirate; 5. The consular power of the Military Tribunes; 6. The Triumvirate; 7. The Imperial Government." (*Ibid.*) But those ancient forms of administration cannot be the true reference, since the Revelation relates to the history of Powers *since Christ*, only. And further, since from natural construction, as well as according to precedent in the visions of Daniel, the "heads" should represent *divisions* of a Power subsequent to its original unit life.

The four heads of Daniel's leopard were the same as the four horns of the he-goat, which were explained as divisions of the original consolidated kingdom of Grecia, under Alexander the Great. In that case the divisions were *cotemporary*; and we are thus informed in the explanation, "toward the four winds of heaven" (Dan. viii. 8). But the

A Precedent  
In Daniel.

explanation of the dragonic heads, "five are fallen, one is, and the other is not yet come" (Rev. xvii. 10), instructs us at once of the *consecutive order* of this division. This suggestion points with precision to the seven great sources of Roman Imperialism, in regular succession, during the period covered by these visions,—the seven distinct royal houses that rose after the restoration of the Western empire under Charlemagne; namely, (1) The Franks or Carlovingian dynasty; (2) The Saxon House or dynasty; (3) The Franconian or Salic dynasty; (4) The Suabian or House of Hohenstaufen; (5) The Spanish or House of Hapsburg; (6) The House of Austria; and (7) The French under Louis XVI. (the Bourbon). The Roman empire had been extinguished in the West, as early as A.D. 476, by the ravages of barbarian tribes—Vandals, Huns, Goths, etc., some account of which will be necessary in our study of chapter xiii. The empire revived and perpetuated its subsequent existence through these heads,—exactly seven independent, royal "heads" of power,—each in turn crowned with the "golden crown of the empire." For example, relative to the inauguration of the Franks under Charlemagne as the first head, Gibbon says:—

"On the festival of Christmas, the last year of the eighth century, Charlemagne appeared in the Church of St. Peter; and, to gratify the vanity of Rome, he had exchanged the simple dress of his country for the habit of a patrician. After the celebration of the holy mysteries, Leo\* suddenly placed a precious crown on his head, and the dome resounded with the acclamations of the people, 'Long life and victory to Charles, the most pious Augustus, crowned by God the great and pacific emperor of the Romans!' The head and body of Charlemagne were consecrated by the royal unction: after the manner of the Cæsars, he was saluted or adored by the pontiff; his

\*The Roman pontiff, Leo III.



coronation oath represents a promise to maintain the faith and privileges of the Church; and the first-fruits were paid in his rich offerings to the shrine of the Apostle." *Decline and Fall Rom. Emp.*, chap. xlix., ¶19.

As to the fact that a new head to the empire had been thus inaugurated, let me quote once more :—

“Although the elevation of Charlemagne to the Imperial throne added nothing to his territorial dominion, it must be regarded as an event of vast significance and importance. It was the climax, the consummation of the conquest of Rome by the barbarians. The empire of the West now passed visibly and formally into the hands of the Franks. They were in possession of all the great centres of the by-gone Roman rule—Rome, Ravenna, Milan, Lyons, Trèves; and the assumption by the head of their dynasty of the Imperial purple and the title of Augustus completed and ratified their triumph. Moreover, the coronation of a Teutonic prince at Rome was an act of reconciliation and union between the victorious and the vanquished race. Rome and her conquerors were now incorporated into one great Christian [?] monarchy.” *Stud. Hist. France*, p. 71.

Thus, unquestionably, we have before us the first head of the leopard beast. And we need not, at this point, continue the identification of the heads, but will consider them all in detail, in connection with the vision of the 13th chapter, and again in the 17th chapter. The above with this promise may be sufficient for the present, specially as there are some other divisions to be noticed yet in identifying the dragon.

“**And ten horns.**”—As the heads were later, and severally lesser than the original kingdom that produced them, so must the horns represent ten later and lesser Roman states or divisions than the heads out of which they sprung. Precedent, again, is found in the prophecy of Daniel, where, in speaking of the original Roman beast, and the earliest (horn) divisions, he says :—

“The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole



earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom *are ten kings* that shall arise" (chap. vii. 23, 24).

So also the Revelator himself (chap. xvii. 12) explains the dragon's horns as "ten kings, which have received no kingdom as yet." This makes it certain that my first statement concerning them is correct: let it be noted for the time of special need, or when we come to identify the horns in history.

"**And seven crowns upon his heads.**"—This statement still further confirms that above; for if the horns have not as yet received their kingdoms, of course, they are still uncrowned; while the fact that the heads are crowned shows that they arise first to power, to be succeeded at some time by the supremacy of the horns. The crowning and anointing of Charlemagne by the pope, as emperor of the Romans, is a fair sample of the other crownings, to be cited when we reach chapter xvii., which history will make the identification of the heads as perfect as can be desired.

"**And his tail drew the third part of the stars of heaven, and did cast them to the earth.**"—The tail, used symbolically, must represent the last history of the monster's work. The order of work as given is as follows:

1. Old Pagan Rome.
2. The Seven (Restored) Imperial, Catholic, Provincial Heads—crowned and working consecutively.
3. The Eighth, French-Infidel or Dragonic-Head, under Napoleon I.
4. The "Tail" or Ten Crowned Horns—out of original Roman Territory, and working contemporaneously.

The descent of Roman Imperialism, in pagan and Catholic alternation, may be illustrated as follows:—



“And the dragon stood before the woman who was ready to be delivered, for to devour her child as soon as it was born.”—We know from other connections that this child was born through adultery with kings. Had the wayward mother remained loyal and pure, as the spouse of Christ, there would have been no children born to her but those begotten by the Spirit through the Word (John i. 12, 13; Jas. i. 18, etc.). In considering the historical ellipsis, noticed above, we found that the persecutions of the Smyrniot period had thoroughly tested the loyalty of the Church to her only legal husband and helper, our Lord, who had specially charged her for this period (chapter ii. 10), to be “faithful unto death,” that He might give her a crown of life. The masses were unreconciled to a martyr’s crown, and the Church, as a body, sighed and agonized for an immediate though human deliverance.

And as with ancient Israel, that clamored for a king like the nations about them, after God had fought all their battles for them, and driven out their enemies from before them with horns; leading them along with a cloud by day and a pillar of fire by night; yet He granted their unreasonable request, as He said, “I gave them a king in mine anger, and took him away in my wrath” (Hos. xiii, 11.): so now, in the travail and impatience of the Church, He raised up Constantine and a long series of so-called Christian emperors, who indeed espoused the cause of the Church against her enemies,—the pagan element of the empire,—but at the same time they led her, as the kings of Israel had done, into spiritual adultery and apostasy. Their temporal success in the world and against the “world Power” (the dragon) made her blind to their failures in every spiritual grace. But it reveals to us why the dragon desired to devour the man child at birth.

“And she brought forth a man child, who was to rule all nations with a rod of iron.”—The old ruler of the world did not care to come under the iron rod himself. Rod (*rhabdos*) here means a scepter, as in Hebrews i. 8 ; and being *iron*,\* the *Roman* scepter. The signification of “man” child is a *ruler*. This office was given man at creation. God appointed man the ruling head over the animal creation and in all family relations. The term is frequently used in the Revelation with this sense.† Evidently this “man child” was the succession of Roman emperors, professedly Christian, beginning with Constantine, whose conversion from paganism to the cause of the Church, after the dreadful persecutions the Church had endured from preceding pagan emperors, made him really the child—“man child” or ruler—of the Church. I have given some account of his conversion, and his noted Edict (of Milan) in favor of the Church on page 86 of former volume. The dragon was interested in maintaining dragonic rule, and to destroy any Christian rule or ruler, naturally enough. But—

“Her child was caught up unto God, and to his throne.”—That is, this man child, son of the Church, assumed, or was exalted to, the place of God, in controlling and guiding the Church ; and foreshadows the future papacy in its elevation to power, as “God on earth,” the “Lord God the Pope,” etc. Constantine was, by his own assumption, and by the Church’s eager co-operation, elevated to the throne or prerogatives of God, in teaching, influencing and supporting the teaching of the Nicene creed contrary to the Word of God. Through his influence the teaching of the Bible was supplanted by the creed. Church history attests this charge, as the reader may and will please verify on pages 355 to 365 of volume I. A literal view of this symbol is sometimes put forth, making Christ, the Son of God, the man child,

\* See Daniel ii. 31-33, 40.

† See Vol. i., pp. 386-388, 398.

and his ascension to heaven, and the real throne of God, the fulfillment of this passage. But this cannot be right because it is literalizing that which is declared symbolic, and could only be suggested by the most superficial considerations. Jesus was not the Son of the Church, but the Father of it—a wide difference. He was before the Church, and founded it on Himself.

It has been said that the Jewish Church was the mother meant. But in no sense was that Church ever clothed with the sunlight of the Gospel, which is “the light of the *world*.” She had only moonlight, as I have before stated, which is the light of the Law, only. Neither could the Virgin Mary be the woman described as the mother of this symbolism; for then her clothing, and other figures used in connection, must be literal as well. The Virgin would be literally standing on the moon, enveloped with the sun, and twelve stars must literally be displaced from their orbits to crown her head. An instance of the utter folly of literalizing these symbols.

The exposition given, on the contrary, seems clear and easy in the light of papal history, and in perfect harmony with what follows.



## CHAPTER XXXII.

### WINGS GIVEN THE WOMAN TO EXPEDITE HER RETREAT TO "HER PLACE" IN THE WILDERNESS.

THE WAR IN HEAVEN—THE WOMAN FED AND PROTECTED  
FROM THE RAGE OF THE DRAGON FOR 1260 YEARS—  
THE DRAGON CAST OUT INTO THE EARTH.

THE ROMAN EMPIRE ESPOUSES THE CAUSE OF THE CHURCH,  
AND THE CHURCH RECEIVES THE SPIRIT AND DOCTRINES  
OF PAGANISM.

*Text, Chapter xii. 6-9.*

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7. And there was war in heaven : Michael and his angels fought against the dragon ; and the dragon fought and his angels.

8. And prevailed not ; neither was their place found any more in heaven.

9. And the great dragon was cast out, that old serpent, called the devil, and satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him.

WE SHALL find in this chapter that the flight of the woman to the *wilderness* is her departure from the light and from God, but her apparent success in the world. This is the great historic paradox of the Christian centuries.

"And the woman fled into the wilderness."—If being clothed with the sun describes the woman as formerly walking in the sunlight of the Gospel of Christ, her flight



into the wilderness where the sunlight is almost entirely cut off, and only shadows and dimness remain, must accordingly represent her apostasy, and throwing aside her original garments of light, for theories which are not of the Gospel, but of men. That the Church of the fourth century did this is a plain fact which all relevant history attests. See citations in connection with the Pergamenian and third-Seal period (volume I.).

“Where she hath a place prepared of God, that they should feed her there.”—The flight of the woman out of great light into shadows and darkness proves the apostasy of the Church symbolized, in that she no longer subsists on “every word that proceedeth out of the mouth of God”—in which case there would be “no darkness at all”—since here food is changed now, and she is fed by “wilderness” teachers. The term “they” does not in itself describe the parties who fed her, but its antecedent evidently is not God, away from whom she flees. Verse fourteen says that, “*to the woman were given two wings of a great eagle that she might fly into the wilderness.*”—The eagle, (as shown on page 29) was one of the emblems of the empire. And the two great divisions of the empire, the Eastern and Western, in symbol, would represent the “wings” of the eagle—or the help, protection or influence which they gave the woman as she wandered away from God—the light—into the world—darkness, “the wilderness.”

Relative to the help and protection which the Church received through the influence of both the East and the West, the joint Edict of Milan may be cited in the words of the two emperors, as follows:—

“I, Constantine the August, and I, Licinius the August, desirous of promoting in every way the public peace and prosperity, have deemed it one of our first duties to regulate the worship of Deity. We do therefore grant to Christians and to all others the liberty to embrace such


religion as each one may choose, that we may draw down the favor of Heaven upon us and upon our subjects. We have resolved not to deny to any one the liberty to embrace the Christian faith, or any religion which to him may seem best." ABBOT, *Hist. Chris.*, p. 307.

The historian continues :—


"All over the empire the officers of government were ordered no longer to molest the Christians, [👉] but to protect them. The property which had been **Watch for the** wrested from them was restored; their places of **Woman's Flight.** worship, which had been closed, were reopened; and they were rendered eligible to all the offices of honor and emolument in the empire." (*Ibid.*, p. 308). The two emperors "reissued in the East the same decree in favor of the Christians which they had already published in the West. Constantine even entreated the Christians to rebuild their churches. Thus wonderfully was persecution brought to an end. The Christians were astonished at these marvels of Divine power. They were inspired with new [and wordly] energies. Large and beautiful churches rose upon the ruins of those which had been destroyed. The people, influenced by the imperial decree, crowded the churches. The emperor wrote letters in favor of the Christians; invited them to his table, and treated them with great distinction. He contributed liberally to the building [👉] and the ornamentation of the churches. \* \* \* \* Paganism had received its death blow."—*Ibid.*, pp. 309-10.

Under such changed attitudes and relationships of Christianity and paganism is it any wonder that the dragon was jealous of his life as well as of his laurels? and that he desired to destroy the "man child" born to the woman? Is it greatly to be wondered at, that poor human nature in the Christians of that day was flattered and easily led and *fed* by the munificence of this new-born friend and deliverer of the Church? The danger was not in Constantine's good intentions, and honest convictions (if he really had them), but in the fact that though a powerful emperor, he needed *genuine conversion*, a *personal* knowledge of God; and the gift and indwelling of the Holy Spirit, in order in any way to advise, assist or help the Church of Christ.

As it was, he had been educated in heathenism, and was only another Uzzah, presumptuously putting forth his hand to steady the ark of God in a rough place! The Church should have had the wisdom and the gift of "discerning of spirits" so in exercise as to have rejected dragon's food though fed in golden bowls and in the *name* of the Church. But, alas, the woman had a name only to live, and was spiritually dead, and in flight to the "wilderness." Oh, the power of the world when Christ is out of sight, and the Holy Spirit is out of harmony! Let me quote again:—

Constantine	"was in person tall, graceful, majestic, with features of the finest mould. Intellectually, he was also highly endowed. None of the ordinary vices of the times stained his character. [Then the more deceptive his efforts if wrong.  ]
Easy Stages in Her Flight.	

Conscious of his superior abilities, *and sustained by the popular voice*, he pursued a career to which we find no parallels in history.

"The Arian controversy was now greatly agitating the Church. The emperor having in vain endeavored to quiet it by a letter, decided to call an Ecumenical Council; that is, a general council of bishops from all parts of the world. It was a measure then without example. The city of Nice, one of the principal cities of Bithynia, was selected for the assembly. Three hundred and eighteen bishops met, besides a large number of subordinate ecclesiastics. [] The emperor defrayed the necessary expenses of the members of the council. The session was opened on the 19th of June, A.D., 325. The meeting was held in the large saloon of the palace, with benches arranged on either side for the bishops. The members of the council first entered, and silently took their seats; they were followed by a small group of the distinguished friends of the emperor. Then, on a given signal, all rose, and the emperor himself came in. He was robed in Imperial purple, and his gorgeous attire glistened with embroidery of gems and gold. A golden throne was prepared for him at the end of the hall, where he took his seat to preside over the deliberations.

"One of the most prominent of the bishops, Eustache, of Antioch, then rose, and, in the name of the council, thanked the emperor for all the favors he had conferred upon Christianity. The emperor briefly replied, expressing the joy he felt in presiding over such an

assembly, and his hope that they might come to a perfectly harmonious result. He spoke in Latin, his native language. An interpreter repeated his words in Greek for the benefit of those who were most familiar with that language.

“ This council continued in session until the 25th of August—  
 sixty-seven days. [✎] The principal, the almost  
**Pagan Wisdom.** exclusive attention of the council was directed to  
 the new [?] doctrine of Arius,—that Christ, the  
 Son, was not equal to the Father, but was created by Him, and was  
 subordinate to Him. The decision of the council, called the Nicene  
 Creed, rebuked, in the most emphatic terms, the Arian doctrine as  
 heresy.” (*Ibid.*, pp. 318, 319.)

“ Words were heaped upon words, to express, beyond all possibility of doubt, the sense of the council of the entire equality of the Son with the Father.” (*Ibid.*, p. 320.)

They were floundering in pagan mysticism and darkness, for the true Light said, “ My Father is greater than I.” And, “ I can do nothing of myself,” etc. But pagan wisdom affirmed the opposite. It is easy to understand how pagans, and pagan sympathizers in the Church, may be led into great inconsistencies. But those who are led by the Holy Spirit in their study of the Word cannot be thus influenced. Worldliness in the Church is always a danger-signal.

Was there ever such worldly ostentation as seen in that council? Such needless perplexity and contention, over the simplest question of revelation? A few declarations from the Word of God should settle the question of the nature and Divine and human relationships of Jesus, with every man loyal to that Word. Yet all the great councils, Constantinople (381), Ephesus (431), Chalcedon (451), etc., continued to agitate the question, and confirm and extend the absurd statements of Nice. The Revelator affirms that the Church was rushing away from the light into the shadows of superstition and darkness! Dr. H. White, in his *Elements of Universal History*, admits that [✎] “ the extinction of

learning, and an almost universal mental abasement, prepared the way for the rise of Popery and Mohammedanism" (page 155). In the chapter on the third Trumpet we found Mosh-eim making like fatal admissions, proving that the Church was in such spiritual darkness, having imbibed so much from the heathen philosophers Plato, Aristotle, etc.,—"they" of the "wilderness," who were seen *feeding* her there,—that she was utterly unfitted to teach or discern truth. Let me repeat the statement of Whelpley here:—

"The Church now no longer appeared in her ancient simplicity and purity; lords and princes were among her converts, and she was dressed in robes of state. Her ceremonies were increased; her forms of worship were loaded with pomp and splendor; her doctrines were intermingled with the senseless jargon of a philosophy equally absurd and vain; and the way seemed prepared, not only for the decay of Christian doctrine and morality, but for every science which distinguishes civilized from savage nations."—*Compend of Hist.*, vol. i., p. 222.

And yet the orthodox (?) Dr. Philip Schaff, declares—  
and without an apparent twinge of con-  
"Orthodox" Folly. science—that the above mentioned Roman Catholic councils "laid the foundation upon which the orthodox Christology of our days is still resting."—*Ency. Relig. Knowl.*, vol. i., p. 560.

If, as was suggested by Mr. White, "the opinions of the primitive Christians on the subject of the person of Christ, of the Trinity, the Incarnation, and the Atonement were *confirmed*" only,—opinions that had been first formed from the Scriptures,—then the work of those councils might be commended; but confirmation does not express it; gathered truths were not confirmed, but those unscriptural dogmas were manufactured, along with the blasphemous "symbol of the mass, afterwards received by the whole Romish Church." "Doth a fountain," saith the Apostle, "send



forth at the same place sweet water and bitter? " All should see that the manifest corruptions of the medieval councils prohibit the possibility of their having been led by the Spirit of God.

Surely, Bp. Arius was Scriptural. He "allowed" that Christ was God, or called God, "in the same sense that rulers and angels are styled gods **Arius More Truly Orthodox.** in Scripture."\* Jesus, as foretold by Isaiah, was to be named Emmanuel, meaning "God with us;" that is, God *manifested* with us through His only begotten Son—not that the eternal Father was "*incarnated*!"

In ancient times God had manifested Himself to His people through His angel; but the angel was not God in any but a representative sense. God promised to send His angel to deliver Israel from Egypt, saying, "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for *My name* is in him" (Ex. xxiii. 20-23). That representative angel was the "God" who "called unto (Moses) out of the midst of the [burning] bush" proclaiming the God of Abraham, Isaac and Jacob; † the "God" with whom Jacob wrestled, ‡ and whom Manoah saw. § Romanists and Trinitarians claim (with equal folly) that this angel of God was Christ. But God did not say, "I will send my Son, beware of *Him*, *He* will not pardon your transgressions!" By no means. God has never called His only begotten Son an angel; nor any angel His only begotten Son. And let the Church beware whether she feeds on "wilderness" food, or on the true bread which is supplied by Heaven.

How did Jesus himself represent His relationship to God? Did He claim equality in any sense—of being—"substance"—wisdom or power? Hear Him: "I am

\* MARSH, *Eccl. Hist.*, p. 203.

† Ex. iii. 4-6, 11, 13, 14, 15.

‡ Gen. xxii. 24-30.

§ Judges xiii. 21, 22.



come in my Father's name " (John v. 43). Why come **in** the name of one only equal to himself? "Neither came I of myself, but He sent me " (John viii. 42).

**Jesus' Own**

**Christology.**

"I go unto the Father; for my Father is greater than I " (John xiv. 28.) "The Son can do nothing of himself, but what He seeth the Father do " (John v. 19). "I can of mine own self do nothing: as I hear [of the Father], I judge; and my judgment is just; because I seek not mine own will, but the will of the Father who hath sent Me " (ver. 30). "My meat is to do the will of Him that sent Me " (John iv. 34). "I came down from heaven, not to do mine own will, but the will of Him that sent Me " (John vi. 38). "My doctrine is not mine, but His that sent Me " (John vii. 16). "I have not spoken of myself, but the Father who sent Me, He gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: Whatsoever I speak, therefore, even as the Father said unto Me, so I speak (John xii. 49, 50). "The word which ye hear is not mine, but the Father's that sent Me " (John xiv. 24). "I do nothing of myself; but as my Father hath taught Me, I speak these things. And He that sent Me is with Me: the Father hath not left Me alone; for I do always those things which please Him " (John viii. 28, 29). "I must work the works of Him that sent Me " (John ix. 4).

It is impossible to reconcile these statements with the

creed doctrines of two natures in one *person*,

**Plain Texts**

trinity in *unity*, equality, etc.—doctrines of

**Easily Remove**

Rome, and not of God. Or to explain the

**Grave Mysteries.**

prayers of Jesus to His Father, if the two were one, or equal, in the Trinitarian sense.

Besides, all those passages which speak of oneness in Jesus are explained by those which speak of the same oneness of

husband and wife ; and again of the Church, composed of many thousands of individual members. (Matt. xix. 5, 6 ; John xvii. 11, 21-23.) And those passages which speak of Jesus' preexistent glory (John xvii. 5, 24) are explained by a like reference to His preexistent *death*, and our own pre-existent enrollment in the book of life (Rev. xiii. 8 ; xvii. 8 ; Ro. viii. 29, 30 ; Eph. i. 4 ; 2 Tim. i. 9 ; 1 Pet. i. 20\*). Nobody understands the foreknowing, enrolling and glorifying of the people of God as indicating preexistent *life* or *experience*, but as prophetic fore-reflections, in the mind and plan of God. Why, then, should we, without a scrap of Scriptural authority, understand more in the same statements concerning Christ? Specially, since, as we have studied the subject, we have found the Scriptures denying the preexistent, and asserting the post-resurrection Divinity of the "Second Adam" (See pages 105-119, 125-135, vol. i.)

We left the woman flying into the wilderness,—

"Into her place."—It does not follow that she remains a true Church, nor that "her place" is a good one to occupy, simply because it was prepared for her by God. God prepares the place for the adversary and his agencies, as we are told in Matthew xxv. 41 ; but it is a place of fiery judgment, and not of justification and blessing. "If therefore the light that is in thee be darkness, how great is that darkness!" The woman's light has become darkness to her, and the wilderness and its teachers are now more congenial to her than Christ and the New Testament. It is useless to charge the Roman church with apostasy, and that Who are "they"? the papacy is the antichrist, and not recognize the cardinal errors upon which "they" fed her in her departure from her sun-lit place. If the two wings of the great eagle are Eastern and Western

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\*Foreordained in this place is from *proginōskō*, rendered *foreknown* in the lexicons and critical versions.

Rome, as we have found, then "they" that fed her in the "wilderness" were the great ecumenical councils that settled, "authoritatively" the "faith" of not the Roman church only, but of the "orthodox" Protestant churches also! Dr. Philip Schaff candidly admits this in his statement concerning the early councils.\* Consistency therefore forced him to see that the *orthodoxy* "of our days" ought not to strike at the *orthodoxy* of those councils. It was he therefore that led the movement to expunge that statement concerning the antichrist, which our fathers wisely placed in the Westminster Confession of Faith.

When the Church is in her proper place, in the light, as first appointed by her Lord, He himself promised to feed her. "If a man love me, he will keep My words; and My Father will love him, and We will come unto him, and make our abode with him" (John xiv. 23; 1 John ii. 24). "I will come into him, and *sup* with him, and he with Me" (Rev. iii. 20). And when the Church is thus fed on the "true bread," from heaven—not from Nice or Chalcedon—"they," of the wilderness teachers, will find she has no appetite for the theories and traditions of men and councils. There will then be no flight to the wilderness shadows and darkness after theological husks and human creeds.

"A thousand two hundred and threescore days."—The rule for time in symbolic prophecy is "a day for a year," and is called by expositors "the year-day theory,"† making this period stand for 1260 years. It matters not whether a period is given in "weeks," as in Daniel ix. 24-27, or in "months," as in chapter xi. 2; xiii. 5; or in

\*See quotation, vol. i., p. 107, or *Ency. Relig. Knowl.*, vol. i., p. 560.

†See vol. i., pp. 101, 323, 397. It is really neither a *theory* nor a *hypothesis*, but a divinely stated rule for symbolizing in numbers relating to time, found in Ezekiel iv. 6: "I have appointed thee each day for a year." But the literal of the original, as shown in the margin, is a repeated statement—a repetition purely for emphasis: "a day for a year, a day for a year."

“times” (years), as in verse 14 (above), Daniel vii. 25, and xii. 7, it is always to be reckoned in *days*, allowing each day to represent a year of literal time. Thus the seventy weeks reduced give  $70 \times 7 = 490$  days, representing so many *years*. This period, given as a “seal” of the “testimony,” did expire in that exact number of years at the manifestation of the Messiah according to the prediction, and as Jesus Himself taught (Mark i. 15), and as Paul also preached (Rom. v. 6—margin; Gal. iv. 2, 4; Eph. i. 10). And it is the same with the forty-two months when reduced— $42 \times 30^\dagger = 1260$  days—*years*.

In verse 14, as we saw, this same period is called “a time, and times, and half a time.” Our translators rendered the last clause of this expression in Daniel’s first statement indefinitely, “and the dividing of time.” But the Douay version, Tafel, Fausset, the Annotated Paragraph Bible, Isaac Leeser’s translation of the Masoretic text, and commentators generally, give “half a time” in both passages in Daniel, agreeing with the Revelator in verse 14. The result is:—

A time (one year) = 360 days.

Times (two years) = 720 “

Half a time (or year) = 180 “

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1260 “ —years.

The prophetic importance of this period is seen in that it is given so accurately and definitely twice in Daniel and five times in the Revelation. It corresponds with the period of papal supremacy, covering the combined Thyatirian and Sardian eras, dating with the completion of the

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† The Hebrew method of reckoning time in all typical or business uses, was 30 days to the month, and therefore 360 days to the year. While to conform the same to true solar time, and the alternation of the seasons, instead of the Roman method of alternating 30 and 31 days in eleven months and 28 and 29 days for February, they added a whole month—the *VeAdar*—once in two or three years, so as to meet the requirement of seven such intercalary months in every cycle of 19 years.

celebrated Justinian Code of laws in A. D. 529, and ending with the prophetic sitting in judgment upon the papacy at the bursting out of the French Revolution, in 1789. It is a custom of some writers and lecturers to give the terminal dates of this period as 532 and 1792, with no other apparent reason than that those years were more noticeable or eventful in the inauguration of the great "war," and of the succeeding "judgment," than were those I have indicated as actually beginning the war and introducing the judgment. And the same indefensible course is as often followed with the termini of the 1000 years of the dragon—giving 792 and 1792 instead of, more accurately, 791 and 1791.

This persistent inaccuracy, being slight, would not be so important if there was not another related period and harmony to look after; namely, the three and one half years during which the two witnesses of chapter xi. lay dead, exposed to public view, their burial being prevented by the angry nations. There is harmony in the true arrangement. This lesser period must be *after* the witnesses have "*finished* their testimony in sackcloth;" but as I have shown (vol. i., pp. 307-323), the smaller period dates from December, 791, and ends gloriously in June, 1795, forcing the *sackcloth* testimony back to its true place in history, 531-1791. And, as the sackcloth state could not begin before *any* war had been made on the witnesses, we are forced again—failing otherwise—to recognize the two plain historic dates which I have given: 529, as the completion of the Catholic code of laws, for the beginning of the war, which brought on the sackcloth state, in 531; and 1789, as the initial year of the Great Revolution, which marked the close of the sackcloth prophecy, and the beginning of judgment, and opened the pit for the rise of the dragon—the Infidel Constitution of the

“mob of Paris” and the new “Legislative Assembly” of the frenzied French nation—correspondingly, in 1791. This position is solid, let it not be despised; but as we have to deal with it further in the 13th and 17th chapters, our present concern is back with the earlier events.

“And there was war in heaven.”—Here the value of the symbolic view will hardly fail to be seen and appreciated. But poor Milton, the blind poet who wrote of a literal war in heaven, was equally blind as an expositor. He imagined a fierce conflict between some mighty, ancient prince of light and Heaven with the Almighty Being who created, upholds and rules all worlds—not ours alone, the universe. Hear his half frenzied description:—

Milton's Little  
Light, but Big  
Imagination.

“The infernal serpent . . . . .  
. . . . . What time his pride  
Had cast him out from Heaven, with all his host  
Of rebel angels, by whose aid aspiring  
To set himself in glory above his peers,  
He trusted to have equaled the Most High,  
If he opposed; and with ambitious aim  
Against the throne and monarchy of God  
Raised impious war in Heaven, and battle proud  
With vain attempt. Him the Almighty Power  
Hurled headlong flaming from the ethereal sky,  
With ruin and combustion, down  
To bottomless perdition, there to dwell  
In adamant chains and penal fire,  
Who durst defy the Omnipotent to arms.”

. . . . .  
“That with the mightiest raised me to contend,  
And to the fierce contention brought along  
Innumerable force of spirits armed,  
That durst dislike His reign, and me preferring,  
His utmost power with adverse power opposed  
In dubious battle on the plains of Heaven,  
And shook His throne. [!] What though the field be lost?  
All is not lost. [?] . . . . .



"O prince, O chief of many thronéd powers,  
That led the embattled seraphim to war  
Under thy conduct, and in dreadful deeds  
Fearless, endangered Heaven's perpetual King,  
And put to proof His high supremacy." [!]

—*Paradise Lost*, pp. 3, 5, 6.

The reader will decide for himself which is the true exposition—the symbolic or the literal. Yet Not Wholly But to the writer the Miltonian view is Milton's Fault. unreasonable to the greatest extreme; and the whole theory appears absurd, irrational, as well as unscriptural and blasphemous. But Milton the poet was mistaught by the *expositors*. The eyes of his understanding were closed to the symbolic nature of the Revelation, and besides he wrote before the seals had all been removed. But if the expositors had expounded better, Milton would have poetized better. There was some excuse for Milton's mistake; there can be none for the teachers of our time, for the seals are all off the book now, and the light has come. (Vol. i., pp. 273, 284).

A war in the abode or immediate presence of the Almighty, or contention or loss of position among the glorified beings created for His presence and glory, is utterly inconsistent with any just conception of the omnipotence or almightiness of the Supreme Being, the unchangeableness of his throne and dominion, and of the ministers who wait before Him.\* The war the Revelator describes was neces-


\* False exposition is responsible for filling the world with all this speculation concerning the fall of the angels. It was not the *celestial* angels to whom Jude refers as having left "their first estate" and "habitations," by any means, as a careful review of the place and other related Scriptures will show. The "messengers" (*angeloi*) he mentions were exactly such as the disciples of John the Baptist were. (See Lu. vii. 19, 24, 27, or vol. i., p. 69.) Jude is quoting *history*, and reminding his readers of former *examples* of wickedness (verse 5). And his reference in verse 6 is to Genesis vi. 2, where the "sons of God," the Sethites (compare Gen. iv. 26, margin) committed fornication with the "daughters of men" or the Cain family, who knew not God. For going on, in verse 7, Jude says it was "*even as* Sodom and Gomorrah, and the cities about them *in like manner*," gave themselves "over to fornication, and going after strange flesh." How can it be thought that the celestial beings ever did anything like this? The fact is, the terms "sons of

sarily in the "heaven" of these symbols—the "kingdom of heaven," as already considered, pages 22 and 23. It was a religious war in the ecclesiastical world. But who were the contestants? we next inquire.

"Michael and his angels fought against the dragon \* \* and his angels."—Michael, in the literal heaven, from which the symbol here is borrowed, is called the *archangel*, meaning the "chief angel," one "of high rank." We have already seen that the *chief agency* operating in the Church at this time was Constantine the Great, the present representative of the "man child" of which the "woman" was delivered; and who is now to deliver the woman from her tormentor, the dragon. The Roman Emperor was therefore the angel or agency "of high rank" who, in connection with many subordinate officers, "angels," or agencies, is now seen fighting with the pagan element of his empire. Constantine at first brought Licinius of the East to join him in extending liberties and protection to the Christians throughout the empire. But later, jealous of his superior, Licinius "decided to rally to his support all the energies of paganism;" for the dragon also, and his agencies, were said to fight. As a result, "On the 13th of July, 324, the two armies of the rival emperors met near Adrianople. Licinius had a hundred and fifty thousand infantry and fifteen thousand cavalry: Constantine had a hundred and twenty thousand infantry and ten thousand cavalry."

God," "saints," "children of God" and "angels" are applied both to mortal men, who are avowedly the servants of God, and to celestial beings (who are in the same service.) Compare Job xxxviii. 7; i. 6; ii. 1; John i. 12; 1 John iii. 1; Jude 3; Matt. xxvii. 52; Deut. xxxiii. 2; Dan. viii. 13, 16, etc.

Man's first estate was the law of the individual home and *one* wife (Gen. ii. 24). Cain conformed to this law in going to the land of Nod for marriage with his sister. The sons of Seth, who claimed to be children or servants of God, violated it when they left their legal wives and homes to go after many wives, "strange flesh," among the "daughters of men," or the Cain family who made no pretention to serve God, doubtless on account of the curse that Cain by the murder of Abel brought upon his posterity. Cain, despite the appeal of God (Gen. iv. 6, 7), selfishly considered God as unjustly discriminating between himself and Abel, and his anger led to his crime and "vagabond" life. His posterity followed his example, and were thus the sons and "daughters of men," as distinguished from those who professed sonship, or the service of God.

“ It was clearly understood on both sides that it was [  ] a battle between the two religions, as in olden time between God and Baal.”

**Well Described**      in olden time between God and Baal.”

**As**      (ABBOTT, *Hist. Chris.* pp. 311, 314, 315.)

**War in Heaven.**      Bishops accompanied Constantine's army as chaplains, and “ the banner of the cross, like the ancient ark of the covenant, was very conspicuously borne before the troops ;” while Licinius “ gathered around him the magicians of Egypt and the idolatrous priests ” (*Ibid.*). In the first battle the pagans were defeated with a loss of twenty thousand men. And in the second, on the plains of Thrace, their army was “ nearly annihilated.”

“ Comparative tranquillity ” then reigned for eight years, when Licinius rallied an army equal to his first, besides “ a fleet of three hundred and fifty galleys, with three banks of oars,” on the Bosphoros and Hellespont, which “ Constantine met with a hundred and twenty thousand horse and foot and two hundred transports. There was another of those awful scenes of blood ! ”—two hundred and eighty-five thousand men “ hurling themselves against each other in the most desperate hand-to-hand fight,” with a loss to the pagans alone of thirty thousand troops. After

“ a long and cruel seige,” Constantine took

**Fall of the**      Byzantium, and issued a decree to his sub-

**Pagan Capital.**      jects, “ that the God of the Christians, the True and Almighty God, had given him the victory over the powers of paganism.” This was an offset to the proclamation of Licinius when he began the war. For after gathering his magicians and priests, and “ the most imposing sacrifices were offered to the pagan gods, he assembled all his officers in a grove filled with idols, and thus addressed them : ‘ Behold, my friends, the gods of our fathers, whom we honor. If they give us victory,—of which there can be no doubt,—we will exterminate those wretches who have rejected them.’ ”

“Eusebius records this speech, saying that he received it from the lips of those who heard it.” (*Ibid.*)

Julian the Apostate reigned from A. D. 360 to A. D. 363, and represents the fiercest of dragonic efforts “to restore paganism and subvert Christianity.” But “the ruin of paganism was completed in the reign of Theodosius,” says Gibbon, who reigned from A. D. 379 to A. D. 395. Other emperors from Constantine’s time had followed Constantine’s example of tolerating pagan worship in times of peace, in such intractable subjects as could not be won by the example and rewards of their sovereign and the influence of the priests and bishops of the Church. But not so with Theodosius the Great. Gibbon thus relates the change that came :—

“Even Christian emperors had showed respect to the prejudices of their pagan subjects, and had condescended to accept the robe and ensigns which were appropriated to the office of the supreme pontiff. Gratian sternly rejected these profane symbols; applied to the service of the state or of the Church the revenue of the priests and vestals; abolished their honors and immunities; and dissolved the ancient fabric of Roman superstition, which was supported by the opinions and habits of 1100 years. But this emperor yet spared the statues of the gods which were exposed to the public veneration; 424 temples or chapels still remained to satisfy the devotion of the people, and in every quarter of Rome the delicacy [?] of the Christians was offended by the fumes of idolatrous sacrifice. Theodosius, however, would not permit such idolatrous worship in the dominions of a Christian emperor. After the defeat of Maximus, he ordered all the temples in Rome to be closed, and prohibited the use of sacrifices which he declared to be criminal as well as infamous. A special commission was granted to officers of distinguished rank, by which they were directed to shut the temples, to seize or destroy the instruments of idolatry, to abolish the privileges of the priests, and to confiscate the consecrated property for the benefit of the emperor, of the Church, or of the army. Finally, an edict of Theodosius (A. D. 390) made the

**Pagan Temples**

**Legally Closed.**

act of sacrificing and the practice of divination by the entrails of the victims a crime of high-treason against the state, which could be expiated only by the death of the guilty. The rites of pagan superstition, which might seem less bloody and atrocious, are abolished as highly injurious to the truth and honor of religion; luminaries, garlands, frankincense, and libations of wine are specially enumerated and condemned, and the household gods are included in this rigorous proscription. The use of any of these profane and illegal ceremonies subjects the offender to the forfeiture of the house or estate where they have been performed; and if he has artfully chosen the property of another for the scene of his impiety, he is compelled to discharge, without delay, a heavy fine of 25 pounds of gold, or more than 1000 pounds sterling. Such was the persecuting spirit of the laws of Theodosius, which were repeatedly enforced by his sons and grandsons, with the loud and unanimous applause of the Christian world."—*Student's Gibbon*, p. 220-21.

I may have quoted more than quite necessary, here, but it was with the purpose that no reader may fail to discover the spirit of deadly antagonism between the apostate, wilderness Church, now supported by the state, and the old dragon; and the perfect answer of history to these symbols. Each party in the contention wanted, not equal rights in life and conscience, but the absolute supremacy. And their actions fully bear out the prophecy, that they fought, that the dragon and his angels "prevailed not, neither was their place found any more in heaven."—The picture is complete. Paganism, as a ruling element, loses its "place" in the empire. The dragon is now "cast out into the earth."—He is completely routed from any superior or independent (*heavenly*) position or sovereignty, and is for ages henceforth relegated to a subordinate position in "*the earth*," loose at first, but later "bound." And here we have the dragon fitly characterized as "that old serpent, called the devil and satan, which deceiveth the whole world."—But let it be noticed that the nature of the beast is not changed to a spirit being, by any means, by having



these titles applied descriptively to him. The *dragon* himself is the power to identify—paganism, that at one time both ruled and deceived the whole world. Why do expositors forget this, and fix their thoughts on “the devil and satan” as a personality, and drag that personality into this prophecy, when those titles are only mentioned incidentally here, as characterizing the real power under discussion. Mark, it is the old “*dragon*” all the time, however characterized, that is being put on record. He is only cast out free into the earth here. He is bound and cast into the pit later on.

“J. E. C.,” referring to those commentators and others who understand by the terms *devil* and *satan* that the great spiritual enemy of mankind is being personally described, also stoutly denies any such reference, here, as follows :—

“But this view cannot be correct; from the circumstance that it is the *dragon* which is thus *called*. Now, if by the *dragon* he meant the *devil*, then we are necessarily led to this conclusion, that the great apostate spirit is a monster, having seven heads and ten horns, and also that he has a *tail*, with which he drags after him the third part of the stars of heaven. The appellations, *old serpent*, *devil*, and *Satan*, must, therefore, be understood figuratively. The heathen power is called *that old serpent which deceiveth the whole world*, from its subtlety against the Christians, and its causing the whole Roman world, as far as it was in its power, to embrace the absurdities of paganism. It is called the *devil*, from its continual false accusations and slanders against the true worshippers of God . . . and it is also called *Satan* (*stn*), which is a Hebrew word signifying *an adversary*, from its frequent persecutions of the Christian Church.”  
—Clarke’s *Comm.*, *in loco*.

There can be no doubt that the *dragon* (the pagan Roman empire) is the power that made war upon the *woman* (the Church); and was overcome through the exertions of “*Michael*” (Constantine), who nominally espoused the cause of Christianity; and at last was “cast out” from



all Imperial influence. And let it be remembered that it is the *same dragon* that is next "bound," *religiously*, in the coils of Romanism, for a thousand years, by the same apostate church power, in the 20th chapter, when we reach it; and not, for the same reasons, a monster spirit-being deceiver. I shall remind you of this, and point you back.



## CHAPTER XXXIII.

### REJOICING "IN HEAVEN" OVER THE DRAGON'S DOWNFALL, AND THE VICTORY OF HEAVEN'S KINGDOM.

PAGANISM, YET UNBOUND, SEEKS THE CHURCH'S DESTRUCTION, AND MAKES WAR WITH THE "REMNANT OF HER SEED."

*Text*, Chapter xii. 10-17.

10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12. Therefore rejoice, *ye* heavens, and *ye* that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

LOUD proclamation is here being made of a kingdom now come to, or a reign established in, whatever place is known in these symbols as "heaven." It is evidently in the Church, the place where the voice said the "brethren" were accused "before God;" where the "war" was, and where the "victory" came. This voice of victory is that of the imperial or fighting element of the Church; for there are three distinct parties involved: the fleeing or apostate woman, led by the man child, the dragon, and the remnant of the woman's seed. This remnant are they that are said to "keep the commandments of God, and have the testimony of Jesus Christ." The main portion of the Church, then, from this statement, did *not* keep the commandments of God, and were *without* the testimony of Jesus.\* They were really apostate, as we have seen, and here demonstrate again. Their doctrines were false, and they were disobedient. They took the carnal weapon instead of the "sword of the spirit," and refused to take "joyfully the spoiling of (their) goods." They trusted in the "man child" and the arm of flesh; to overcome the world through brute force, and not through faith alone in Christ. Their rejoicing, therefore, is not good, but deceptive like all their teaching. They attribute their victory over the dragon to the power of Christ as having been with them; but Jesus was with the remnant, and not with them. He had promised to be wherever they met in His name, but not in their flight to the wilderness, nor in any carnal contest. Christ's kingdom did not come in any such way, but

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\*Sabbatarians contend that the "commandments of God" here, are the ten commandments delivered through Moses, as if there were no commandments of God directly through Christ worthy of the reference. But in this dispensation God has commanded us to hear or obey Christ, who said, "If ye love Me, keep My commandments" (John xiv. 15, 21, 28). He also said that His commandments were given Him by the Father (John xii. 48-50.) So that the reference here must be to the commandments which accompany the "testimony of Jesus," and not the ten which came with or through the testimony of Moses. In no instance did Jesus or any of His apostles ever advise or command the keeping of a Sabbath after the coming in of the new dispensation--after the crucifixion or the day of Pentecost.

rather with the true fall of the adversary “from heaven” namely, when Jesus rejoiced with true joy, as recorded in Luke x. 17-22. He had just said (verse 15) that Capernaum was “exalted to heaven,” *i. e.*, in pride and disobedience; and should be “thrust down to *hades*”—death and invisibility. And now when the disciples report to Him that the demons were subject to them through His name, He exclaimed in a spirit of joy and triumph, “I beheld the adversary as lightning fall from heaven. Behold, I give unto you power,” etc. And again (Matt. xii. 28), “if I cast out demons by the Spirit of God, then the kingdom of God is COME unto you.” If the kingdom of heaven came with the king,\* then it did not come in the fourth century as proclaimed by the above voice: showing again that the untrue voice came from the heaven where the war was, and not from the Heaven of God. It was the voice of Romanism boasting in itself, and not in God!

“For the accuser of our brethren is cast down, which accused them before our God, day and night.”—This Catholic rejoicing over the fall of the pagan party is prominently set forth in history. Bishop Newton, as quoted in Clarke’s *Commentary (in loco)*, says:—

“It is very remarkable that Constantine himself, and the Christians of his time, describe his conquests under the image of a *dragon*; as if they had understood that this prophecy had received its accomplishment in him. Constantine himself in his letter to Eusebius and other bishops concerning the re-edifying and repairing of the churches, saith that ‘liberty being now restored, and the *dragon* being removed from the administration of public affairs, by the providence of the great God, and by my ministry: I esteem the great power of God to have been made manifest to all.’ Moreover, a picture of Constantine was set up over the palace gate, with the cross

\* John ii. 49-50; xii. 13-16; xviii. 36-39; xix. 2-4, 12, 14, 15, 19-22; Matt. xxvii. 11, 28, 29, 37, 42; xxviii. 18-20; Acts iii. 13; 1 Tim. vi. 12; Acts xvii. 7; xxviii. 23, 31.

over his head, and under his feet the great enemy of mankind, who persecuted the Church by means of impious tyrants, *in the form of a dragon*, transfixed with a dart through his body, and falling headlong into the sea."

There is also a translation of this passage from the Latin hymn of Prudentius, concerning the Emperor's adding the *labarum* (or standard of the *cross*) to the other Roman ensigns, as follows: "They leave the ensigns to Cæsar; they choose the standard of the cross; and instead of the *dragon-flags* which they carried, moved about with the wind, they bring forward the illustrious wood [the cross] that *subdued the dragon*." (*Ibid.*) To subdue is to "cast down" from former liberty or the exercise of powers or functions. If Constantine and those of his day did not understand these things as the fulfillment of this prophecy, there was really no reason that they should not know what it *meant*, except in their failing to know what it *said*. The pagans attributed all their troubles, sicknesses and losses to the anger of the gods with the Christians who did not recognize them. And thus they constantly, "day and night," accused the Christians.

On the contrary the Catholic party attributed their success to "the blood of the Lamb" and "the word of their testimony." But it is extremely doubtful if their perverted testimony could bring those effects. It is better to say that Christ had purposes of his own to accomplish in liberating the Church and casting down the dragon; and that the execution of these purposes enabled them thus to rejoice over the fate of the dragon.

"And they loved not their lives unto the death."—Properly, unto death; the article does not appear in the original. This was a truthful statement. They had a "zeal for God," or for their religion, "but not according

to knowledge." But the pagans had the same blind zeal, and even unto death, in fighting for their cause. It does not, therefore, follow that zeal unto death is a *Christian* zeal, by any means; or that the above rejoicing was Christian joy, any more than that the words of the Witch of Endor, or those of the Serpent in Eden, were true because recorded in the Scriptures. It is true, however, that the serpent and the witch *used the words* attributed to them.

"Therefore rejoice, ye heavens, and ye that dwell in them."—In their zeal they call on the Church universal to rejoice with them in their supposed great victory. But they were greatly overestimating this victory in its advantages to the Church. We have seen in our study of this period under the third church and seal that the virtue of the Church never sustained "a severer trial" than during this very period of her rejoicing and supposed prosperity. See history cited in those places in volume i.

"Woe to the inhabitants of the earth and of the sea; for the devil is come down unto you."—Come down from an exalted ruling position to a level with the ruled—the masses of the "inhabiters of the earth," or empire, and of the "sea," or unsettled tribes that were hovering on the borders of the empire, or preying on its territory. (The sea or waters is thus interpreted, chapter xvii. 15.) The "man child" knew the desperate character of the dragon in his loss of power, and the certainty of trouble wherever he went. For the dragon is still meant by the term devil (*diabolos*, "an accuser, a slanderer").

"Having great wrath, because he knoweth that he hath but a short time."—I do not understand we have a Divine prophecy here. But the ruling element is saying this, evidently, in great confidence that they would finish with the dragon shortly, and expecting that he, knowing this, in revenge, would sell his life as dearly as possible



in any and every way left to him. And thus the Church clearly foresaw the woe it would mean to the empire. This ends the proclamation of the "voice," and we next have the prophetic statement that "when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child."—He could make no further military headway against her imperial protector, and therefore becomes the woman's persecutor, "accuser" and "slanderer"—smiting her, in figure, "with the rod of his mouth." And now are given to her the two wings of the great Roman eagle, ostensibly, of course, for protection, but also for her *flight, apostasy*, for 1260 years, as we have already found in studying the period of verses 6, and 14 in connection. The woman was to be "fed" and "nourished" 1260 years,—

"From the face of the serpent."—From the *presence*, perhaps, is the more exact word here; also in chapters vi. 16 and xx. 11. Professor Whiting renders the word *presence* in this instance, and it would seem more congruent to speak of the presence than of the face of a dragon. But in either case presence or face would be a figure for the influence or power of the dragon, from which the woman needed *protection*.

"And the serpent cast out of his mouth water as a flood after the woman."—Water is defined as a figure for, "peoples, and multitudes, and nations and tongues" (chapter xvii. 15), and must represent, as said in the *Commentary* of Dr. Clarke, "an inundation of heathen barbarous nations upon the Roman empire; and the purpose which the dragon has in view by this inundation is, that he might cause the woman, or Christian Church—

"'To be carried away of the flood.'—Entirely swept away from the face of the earth." Dr. Mosheim is also quoted, who says that—

“The Goths, Heruli, Franks, Huns and Vandals, with other fierce and warlike nations, for the most part strangers to Christianity, had invaded the Roman empire, and rent it asunder in the most deplorable manner. Amidst these calamities, the Christians were grievous (we may venture to say, the principal) sufferers. It is true, these savage nations were much more intent upon the acquisition of wealth and dominion, than upon the propagation or support of the pagan superstitions; nor did their cruelty and opposition to the Christians arise from any religious principle, or from an enthusiastic desire to ruin Christianity; [RE] it was merely by the instigation of the pagans who remained yet in the empire, that they were excited to treat with such severity and violence the followers of Christ.”—Vol. i., 5th cent., ch. ii., p. 134.

Here is seen the dragon's continued hatred towards the Church, when he had no more power to personally assault her. The further remarks and citations of “J. E. C.,” in Dr. Clarke's *Commentary*, just here, are so good that I shall copy them almost entire. He says:—

“Thus the woe which was denounced (ver. 12) against ‘the inhabitants of the earth and of the sea,’ came upon the whole Roman world; for in consequence of the excitement and [RE] malicious misrepresentations of the pagans of the empire, ‘a transmigration of a great swarm of nations’ came upon the Romans, and ceased not their ravages till they had desolated the Eastern empire, even as far as the gates of Byzantium; and finally possessed themselves of the Western empire. The subtle design which the serpent or dragon had in view, when he vomited out of his mouth a flood of waters, was most providentially frustrated; for—

“‘**The earth helped the woman.**’—‘Nothing, indeed,’ as Bishop Newton excellently observes, ‘was more likely to produce the ruin and utter subversion of the Christian Church, than the irruptions of so many barbarous nations into the Roman empire. But the event proved contrary to human appearance and expectation:—

“‘**The earth swallowed up the flood;**’—‘the barbarians were rather swallowed up by the Romans, than the Romans by the barbarians; the heathen conquerors, instead of imposing their own, submitted to the religion of the conquered Christians; and they not only embraced the religion, but affected even the laws, the manners, the

customs, the language, and the very name of Romans, so that the victors were in a manner absorbed and lost among the vanquished.'—*Dissertations on the Proph., in loco.*'

I regard this as a most wonderful fulfillment of this singular prophecy. Defeated paganism floods the empire with hordes of other barbarians from various unsettled tribes. Yet they do not "swallow up" the now Christianized empire, which, from a human standpoint, seemed only at their mercy; but, apparently divinely enamored with the religion and institutions of the venerable and stable empire of the Cæsars, as the prophecy says, they were "swallowed up" of it. The poor old dragon was beaten again, at his own game.

"And the dragon was wroth with the woman."—Notice how perfectly this statement is met in the account as given by Mosheim:—

"To destroy the credit of the Gospel, and to excite the hatred of the multitude against the Christians, the pagans took occasion, from the calamities and tumults which distracted the empire, to renew the obsolete complaint of their ancestors against Christianity as the source of these complicated woes. They alleged that before the coming of Christ, the world was blessed with peace and prosperity; but that since the progress of His religion everywhere, the gods, filled with indignation to see their worship neglected and their altars abandoned, had visited the earth with those plagues and desolations, which increased every day."—Vol. I., 5th Cent., chap. II., p. 134.

"And went to make war with the remnant of her seed."—I have already noticed the significance of the phrases, "the remnant of her seed," and the "commandments of God," and have only to point to the following remarkable words of Mosheim, as fully illustrating the cause and zeal of the dragon's last effort at war. He says:

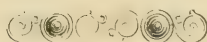
"The painful consideration of their [the pagans'] abrogated rites, and the hopes of recovering their former liberties and privileges

by the means of their new masters, induced the worshipers of the gods to seize every opportunity of inspiring them with the most bitter aversion to the Christians ! ”

And, confirming the words above of Bishop Newton concerning the earth's helping the woman, Dr. Mosheim adds further :—

“ Their endeavors, however, were without the desired effect, and their expectations were entirely disappointed. The greatest part of these barbarians embraced Christianity, though it be also true, that, in the beginning of their usurpations, the professors of that religion suffered heavily under the rigor of their government.” (*Ibid.*)

This is most remarkable, though the application may not be fully apprehended at once. But it is a fact that while the military conquests of the barbarian invaders gave them place and recognized rights in the empire, the venerable majesty of Roman state and jurisprudence, and the pomp and pageantry of the now enthroned Church, at the same time won their admiration and secured their submission to the name and religion, and their allegiance to the overshadowing Imperialism of Rome. They thus accepted a subordinate position in “ the *earth*,” and adored the supreme Imperial authority “ in *heaven*.”



## CHAPTER XXXIV.

### THE BLASPHEMOUS LEOPARD BEAST OF SEVEN HEADS AND TEN CROWNED HORNS.

THE DRAGON GIVES THE LEOPARD HIS THRONE AND  
AUTHORITY—A LEOPARD HEAD IS WOUNDED  
AND HEALED AGAIN ; AND ALL THE  
WORLD WONDERS, AND WORSHIPS  
HIM.

THE EASTERN EMPIRE RECEIVES THE SOLE DOMINION OF  
BOTH EASTERN AND WESTERN ROME—THE LIFE OF  
THE ROMAN EMPIRE NEARLY ENDED BY THE  
INROADS OF THE AVARS AND PERSIANS.

*Text, Chapter xiii. 1-10.*

1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion : and the dragon gave him his power, and his seat, and great authority.

3. And I saw one of his heads as it were wounded to death ; and his deadly wound was healed : and all the world wondered after the beast.

4. And they worshipped the dragon which gave power unto the beast : and they worshipped the beast, saying, Who *is* like unto the beast ? who is able to make war with him ?

5. And there was given unto him a mouth speaking great things and blasphemies ; and power was given unto him to continue forty *and* two months.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven,

7. And it was given unto him to make war with the saints, and to overcome them : and power was given him over all kindreds, and tongues, and nations.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.

10. He that leadeth into captivity shall go into captivity : he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

**H**ERE we have a new character introduced—a powerful beast confronting the dragon, instead of an apparently helpless but supported woman of the former chapter. The “woman” symbol now drops out



The ten-horned Leopard “Out of the Sea”—his seven heads and  
“Names of Blasphemy”—“*The Holy Roman Empire.*”



of sight until we reach the 17th chapter. John had now taken up his position of observation on the sea shore,—

“And saw a beast rise up out of the sea.”—This “sea” of waters, as we have already learned, is the figure for the restless, surging masses of “peoples, and multitudes, and nations, and tongues” of men. (See chapter xvii. 15.) And therefore the “rise” of this beast, from such a source, must represent a power springing up through conquests, and exerting widespread, and, as we shall find, about universal influence in the world. This is one point gained for his identification. With a few others, to give his leading characteristics, we may proceed to look for him in history. There are seven physical characteristics, and seven incidental or historical manifestations, peculiar to this beast, which should enable us to identify him with absolute certainty.

#### SEVEN PHYSICAL CHARACTERISTICS.

1. His body or general appearance was “like unto a leopard.”
2. He had “seven heads.”
3. Upon his heads the “names of blasphemy.”
4. He had “ten horns.”
5. Upon his horns “ten crowns.”
6. His feet were “as the feet of a bear.”
7. His mouth “as the mouth of a lion.”

#### SEVEN HISTORIC MANIFESTATIONS.

1. The dragon “gave him his throne and great authority.”
2. One of his heads “was wounded as it were to death.”
3. His deadly wound “was healed.”
4. All the world “wondered, and worshiped the beast.”
5. He receives “a mouth speaking great things and blasphemies.”
6. Power was given unto him “to continue forty-two months.”
7. Power was given unto him to “make war with the saints” and all nations.

While all these distinct points in the identification will be taken up in turn, it will not be convenient or necessary to follow the order, in every instance, in which they occur in the Revelator's description. The likeness of this beast to the leopard, bear and lion, takes us back to the vision of

the Prophet Daniel for foundation stones ;  
**Continuity in** and gives us Scriptural assurance, in the  
**Prophecy.** harmonies we find, that the Revelation was  
 inspired by the same mind and Spirit that

originally predicted the rise of kingdoms ; since Daniel's prophecies were endorsed by the Author of the Revelation while yet here among men (Matt. xxiv. 15). In the 7th chapter of Daniel we have the vision of the four great beasts which rose out of the *sea*, exactly as this leopard beast did. They were there interpreted by the angel to represent four universal kingdoms to rise, in succession, to dominion in the earth : the lion, Babylon ; the bear, Medo-Persia ; the leopard, *Grecia* ; and the nondescript beast, the Roman empire.

The Revelator is now being shown *Roman* history : first under the image of a dragon,—as difficult to describe as Daniel's Roman beast,—and, as time passes on, under different images or newly rising beasts, to indicate changes of location, or of attitude towards the woman—the Church.

And to show a direct connection between  
**Grecian-Roman** Old and New Testament prophecy—between  
**Empire.** this leopard of the Revelator and the original  
 chain of world powers, he is made to bear

some resemblance to each of his predecessors—*body* of a leopard ; *feet* of a bear ; *mouth* as a lion. Thus we are taught, first of all, to look for the body of this *leopard* beast on *Grecian* territory. Which at once settles his identity

with the GRECIAN-ROMAN EMPIRE, and, as we shall see, under Constantine the Great and his successors.

The feet of the bear must represent some principal characteristic of that animal—the *cruelty* of the Medes and Persians (Isa. xiii. 17, 18); and the mouth of the lion, for the same reason, the *pride* of Babylon (Dan. iv. 30, 31; v. 20, 21). We must also expect to find him meddling with the affairs of the Church, since he is worshiped, and yet persecutes the saints. And all this we shall find is remarkably answered in the history of the Constantinian dynasty.

#### RISE OF THE LEOPARD BEAST.

As Nebuchadnezzar, the conceited king of ancient Babylon in his pride boasted of building the great city of Babylon, as he said, “for the house of the kingdom by the might of *my* power, and for the honor of *my* majesty,”

**Constantinian** so Constantine, in seeking a “house” or  
**Dynasty.** capital of his empire, as Gibbon says, “was not insensible to the ambition of founding a city which might perpetuate the glory of his own name” (*Student's Edition*, p. 126). As the Median bear in his cruelty had “no pity” and did not “spare children,” so Constantine put to death his own son, his sister and his wife. And as the Grecian leopard ruled in the East, so Constantine delighted not in the city of the Cæsars, but built his capital in the land of Alexander, and gave it the “august name of Constantinople.” And he “was careful to instruct posterity that, in obedience to the command of God, he laid the everlasting foundations” of that city. He “directed the line which was traced as the boundary of the

**Founding of** destined capital, till the growing circumfer-  
**“New Rome.”** ence was observed with astonishment by the assistants, who ventured to observe that he had already exceeded the most ample measure of a great

city. 'I shall still advance,' replied Constantine, 'till He, the invisible guide who marches before me, thinks proper to stop.' " (*Ib.*, p. 129).

Mr. Gibbon then continues:—

"The magnificence of the first Cæsars was in some measure imitated by the founder of Constantinople, and the annual tribute of corn imposed upon Egypt for the benefit of his new capital was applied to feed a lazy and insolent populace, at the expense of the husbandmen of an industrious province." \* \* \* \* The city was dedicated on the 11th of May, A.D. 330. At the festival of the dedication, an edict, engraved on a column of marble, bestowed the title of SECOND or NEW ROME on this city of Constantine \* \* \* The foundation of a new capital is naturally connected with [RE] the establishment of a *new form of civil and military administration.*" (*Ibid.*, p. 132.)

Thus, it appears, arose in the East (on leopard territory), not only a "new form of civil and military administration," but of ecclesiastical, as well. Constantine had consolidated the power of a divided (and therefore broken—"cast out") empire in himself, and in his Imperial strength undertook also to champion the cause of the Church; so that the "new administration," as it further develops, answers perfectly to the description of the leopard rising out of the "sea" of agitated tribes and factions of men striving for mastery and the throne. For it was but in the days of his father, as Abbott writes, that—

"The world seems to have conspired against the Roman empire. The Britons rose in successful rebellion, and through many a fierce battle maintained, for a time, their independence. Barbaric tribes seemed to blacken the shores of the Rhine and the Danube in their incessant incursions of devastation and plunder. Africa was in arms from the Nile to Mount Atlas,—the Moorish Nations issuing, with irrepressible ferocity, from their pathless deserts. And Persia was roused to new and Herculean efforts to humble the hereditary enemy by whom she had so often been chastised.—*Hist. of Italy*, p. 383.

And Gibbon, in another place, speaking of this reunion of the "Roman world" in Constantine, and in his terse and comprehensive manner, remarks that, "The establishment of the Christian religion, and the foundation of Constantinople, were the immediate and memorable consequences of this revolution (*Stud. Edi.*, p. 108). Many people seem to expect any given beast to spring into history full-fledged, or like a mushroom in a night, and to be immediately so recognized by all the world; but this, with the least reflection, will be seen to be a strained expectation. Most great kingdoms have risen through a gradation of more or less preparatory steps to the pinnacle of their power. The wonderful penetration of the mind of Edward Gibbon, though an infidel himself, whether directly inspired for the purpose against his own will, or merely used by the Lord in this manner, I know not, but as in instances met in the first volume of this exposition,\* so here, his words seem specially directed to assist a prophetic student in tracing this beast from the first steps in his rise. The next step to be particularly noticed is in connection with the elevation to the throne of Leo I., of which Gibbon says:—

Seeming Inspira-  
tion in History.

"The death of Marcian [A. D. 457], after a reign of seven years, would have exposed the East [the Grecian portion of the Roman empire] to the danger of a popular election, if the superior weight of a single family had not been able to incline the balance in favor of the candidate whose interests they supported. The patrician Aspar might have placed the diadem on his own head, [if he would have subscribed the NICENE CREED. During three generations the armies of the East were successively commanded by his father, by himself, and by his son Ardaburius; his barbarian guards formed a military force that overawed the palace and the capital; and the liberal distribution of his immense treasures rendered Aspar as popular as he was powerful. He recommended the obscure Leo [I.—the Great] of

\* See pages 213, 385, 386.

Thrace, a military tribune, and the principal steward of his household. His nomination was unanimously ratified by the Senate; and the servant of Aspar [👉] received the Imperial crown from the hands of the patriarch or bishop, who was permitted to express by this *unusual* ceremony, the suffrage of the Deity.\*—*Decl. and Fall, etc.*, vol. iii., pp. 488, 489.

White, also, in his *Universal History* (page 159) notes this as the origin of the custom of crowning the emperors by the bishop of the Church. This is an interesting point; since the leopard beast, we shall find, became the most powerful state-church institution known in all history; and that being the object of the prophecy, to show the adulterous relationship of Church and State during several centuries, it seems providential that this first instance of the Church's interfering in state affairs is thus recorded. It occurred on the territory of the leopard of Daniel's vision,—the Eastern empire,—and when the Western empire was tottering to its fall. During the life of Aspar no appeal from Rome could influence the court of Constantinople, for he was opposed to the doctrine of the Trinity; “but after the fall of this powerful subject, Leo listened to the entreaties of Ricimer,† nominated Anthemius emperor of the West [👉] and expressed his determination to extirpate the tyrant of the Vandals” (Gibbon). The Vandals were of the Arian view, like Aspar, believing in “one God,” and the absolute *Sonship* of Christ—not the *Deity*, yet the *Divinity* of Jesus. Genseric, their king, was the champion of the cause of this prevailing belief among his subjects, in the same way that Theodoric was of that cause among his Gothic subjects.‡ I

\* “Theophanes, p. 95. This appears to be [👉] the first origin of a ceremony, which all the Christian princes of the world have since adopted; and from which the clergy have deduced the most formidable consequences.”

† Count Ricimer, a patrician as powerful in the West as Aspar had been in the east.

‡ See Bower's or DeCormenin's *History of the Popes*.



mention it only as a pointer, in this early history of this Power, to his later work of persecuting the saints. The next point in our identification is that—

“The dragon gave him his power, and his seat, and great authority.”—The original for “seat” here is *thronos*, throne, and is so rendered by all critical versions. This prophecy was wonderfully answered in A. D. 476, in the transfer of power and all the insignia of Imperial office from Rome to Constantinople—from the great red dragon, the enemy of the woman, to the leopard, her friend and protector. The last emperor of the West was Augustulus. This appellation is a diminutive of Augustus, a name which represented the pride and glory of Rome’s better days. Odoacer was a barbarian military chieftain, descended from the tribe of the Scirri, who had given himself to the service of the Western empire, and had “obtained,” says Gibbon, “an honorable rank in the guards.” But in a quarrel with the emperor (Orestes, father of Augustulus) concerning a division of “one-third part of the lands of Italy” among his barbarian confederates, he led them against Orestes, who was slain, *and was himself* “saluted by his confederates with the title of king.” And now the young emperor, “the helpless Augustulus, who could no longer command the respect, was reduced to implore the clemency of Odoacer.” The barbarian general accepted the office, but “abstained during his whole reign from the use of the purple and the diadem.” Notice, now, the following remarkable passage from Gibbon as he continues the narrative:—

The “Wound”  
First Felt  
In the West.

“He resolved, however, to abolish the useless and expensive office of emperor of the West; and such is the weight of antique prejudice, that it required some boldness and penetration to discover the extreme facility of the enterprise. The unfortunate Augustulus was made the instrument of his own disgrace; he

signified his resignation to the senate; and that assembly, in their last act of obedience to a Roman prince, still affected the spirit of freedom and the forms of the constitution. An epistle was addressed, by their unanimous decree, to the emperor Zeno, the son-in-law and successor of Leo. They solemnly disclaimed the necessity, or even the wish, of continuing any longer the Imperial succession in Italy; since, in their opinion, the majesty of a sole monarch is sufficient to pervade and protect, at the same time, both the East and the

West. [✎] In their own name, and in the name of the people, they consented that the seat of universal empire should be transferred from Rome to Constantinople; and they basely renounced the right of choosing their master, the only vestige that yet remained of the *authority that had given laws to the world*. The republic (they repeat that name without a blush) might safely confide in the civil and military virtues of Odoacer; and they humbly request that the emperor would invest him with the title of Patrician, and the administration of the *diocese* of Italy. Zeno acceded to their request; and he gratefully accepted the Imperial ensigns, the sacred ornaments of the throne and palace, which the *barbarian* was not unwilling to remove from the sight of the people."—*Decl. and Fall, etc.*, vol. iii. p. 512.

The prophecy of this gift of the *dragon* to the leopard was given to John in Patmos four hundred years before this occurrence in history! What a testimony for the inspiration of its author! What a rebuke to the unbelief of Mr. Ingersoll and the infidel world! What a comment upon the warped but endorsed opinion of the author of a recent

Spiritualizing,      work on the Apocalypse, advocating a *spiritualistic* view, and opposing the analytical  
Not Analyzing,      and historical. The reader may judge for  
Unprofitable.      himself of the wisdom or fallacy of his words.

In beginning the study of the Revelation, he declares in his book that he found so much disagreement among commentators that he became "tired and discouraged," and "halted to rest;" and continues:—

"It then came to me that it was supposed by some that the writing in some way [!] contained a prophetic construction; a

forecast of coming times as the pyramids are said to contain in their construction a guide to ancient astronomy. So I fumbled over history a little; [!] keeping one eye on the (text); but this was spiritless and without profit."

Ordinarily one would not expect much of spirit or profit from a *little fumbling over history* in the search for the historic answer to this great prediction of our Lord. A little scratching in the sand for gold would evince but little spirit or appreciation in the searcher, and be likely to bring him as little profit. While though wearied, yet undiscouraged, to dig deeper might reward him with such nuggets as the one above, and others yet to be unearthed.\* Let us not halt, then, but try again and again to understand. What next was seen?

"And I saw one of his heads as it were wounded to death."—While we are not specifically told which one of the series of heads received this deadly wound, yet the prompt or so early mention of the wounding would naturally seem intended to impress us that it was the *first*. But we have positive evidence in the fact that the wounding and healing was before the rise of the two-horned beast of verses 11 and 12, which, as we shall find, came up before the rise of the *second* head. This fact noted in connection with the clear historic evidence that will be presented seems to settle the difficulty.

We have found a new power rising in the Eastern or Greek empire through the combined influences of the Roman state and the Christian (apostatized) Church. And that the Western empire, from the flood of barbarian "waters" which the dragon cast out after the woman whom it was contending to protect, was itself nearly destroyed. The earth in swallowing up the barbarian flood, as we have seen,

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\* Of course I refer to the works of those who have preceded me in the historic view, as well as to what my own studies may have contributed to the light that now shines. For one may learn much from commentators, and even from those with whom he may differ in final conclusions.

opened the way for the successful contention by the dragon for a division of *one-third of the land of Italy*. And gaining the entire temporary advantage in the army, the dragon, now satisfied with a subordinate position (to which he had been thrust down in the fourth century), improved the opportunity, and gladly removed the whole Imperial office, throne and scepter, to a safe distance in the East. If he could not himself be in "heaven,"—in the ascendancy—he would have no *heaven* in the West for another to gain.

The original or natural head of a beast, which afterwards has several successive heads, is not counted as one of the mentioned number ;

**A Natural Head**      since the "beast" includes a head before

**Must Precede**      his dynasty can be said to be *separated* into

**All Divisions.**      seven other distinct dynasties. The leopard in Daniel's first vision had four heads only to represent the four divisions of *Alexander's kingdom* which, if it had been counted in, would have made five. A "beast" cannot be a beast without a natural head. It is not so with horn divisions ; for a horn is not necessary to life, and would not be inferred if not mentioned. Therefore it *is stated* in Daniel's second vision, where horns are the symbols, that the beast had *one*—"a notable horn"—which "was broken" before the *four* others came up. That notable horn was the original empire, *broken* before the rise of the "four" ; so here, the primitive Constantinian head of the Catholic beast repeats that former history in its *wounding as it were to death*, before the rise of the "seven." There is only this difference, that the wounded head was healed and flourished for a time before its first successor rises. Now it requires no "fumbling" of history to find the wounded head when we study the *prophecy* correctly enough to know the conditions and requirements. The primitive Catholic head, or beast proper, though located in the East, was at this time

head of the West as well, through the gift of the dragon ; and if wounded as it were to death, both the East and the West would be involved. Accordingly, we have the explicit testimony of Gibbon as to its wound "by the sword." He says :—

"Amidst the *arms* of the Lombards, and under the despotism of the Greeks, we again inquire into the fate of Rome, which had reached, about the sixth century, the lowest period of her depression. By the removal of the seat of empire and the successive *loss of the provinces*, the sources of public and private opulence were exhausted : the lofty tree, under whose shade the nations of the earth had reposed,

*was deprived of its leaves and branches, and the*

**The Western** *sapless trunk was left to wither on the ground.*

**Wound Healed.** Like Thebes, or Babylon or Carthage, the name of Rome *might have been craced from the earth, if* the city had not been animated by a vital principle, which again *restored her to order and dominion.*"—*Stud. Edi.*, p. 383.

In the East the wound was not less deep or dangerous. On page 386 we have Gibbon testifying again :—

"While the majesty of the Roman *name* was revived in the East, the prospect of *Europe* is less pleasing and less glorious. By the departure of the Lombards and the ruin of the Gepidæ the balance of power was destroyed on the Danube : and the Avars spread their permanent dominion from the foot of the Alps to the sea-coast of the Euxine. The reign of Baian (A.D. 570-600) is the brightest era of their monarchy. The pride of Justin II., of Tiberius, and Maurice

was humbled by a proud barbarian ; and as often

**Deadly Wound** as Asia was threatened by the *Persian* arms, Europe

**In the East.** was oppressed by the dangerous inroads or costly

friendship of the Avars. Sirmium and Singidunum

(Belgrade) were taken by these formidable foes. From Singidunum

to the walls of Constantinople a line may be measured of 600 miles :

that line was marked with flames and with blood ; the horses of the

Avars were alternately bathed in the Euxine and the Adriatic ; and

the Roman pontiff, alarmed by the approach of a more savage enemy,

*was reduced to cherish the Lombards as the protectors of Italy."*

Under date of A.D. 622 Gibbon draws this melancholy picture of the wounded kingdom—wounded "by a sword"—and its wrested provinces :—



“*Syria, Egypt, and the provinces of Asia were subdued by the Persian arms; while Europe, from the confines of Istria to the long wall of Thrace, was oppressed by the Avars, unsatiated with the blood and rapine of the Italian war. By these implacable enemies Heraclius [then emperor of the East], on either side, was insulted and besieged: [REB] and the Roman empire was reduced to the walls of Constantinople, with the remnant of Greece, Italy, and Africa, and some maritime cities from Tyre to Trebizond, of the Asiatic coast. The experience of six years at length persuaded the Persian monarch to renounce the conquest of Constantinople, and to specify the annual tribute or ransom of the Roman Empire: a thousand talents of gold, a thousand talents of silver, a thousand silk robes, a thousand horses, and a thousand virgins. Heraclius subscribed these ignominious terms; but the time and space which he obtained to collect such treasures from the poverty of the East was industriously employed in the preparation of a bold and desperate attack.*” *Ibid.* p. 391.

Here we see the Greek empire, which stands for the primitive or natural head of the leopard, *wounded as it were to death*, under the reign of the successors of the great Constantine, three centuries after his founding of NEW ROME or the city of his name. It remains in this connection to show that, to the *wonder of the world*,—

“His deadly wound was healed.” — Take again the remarkable words of Gibbon, whose eloquent but comprehensive descriptions, mingled, as we have found them from time to time, with the sting of irony or the insinuations of his unfortunate doubting, nevertheless read like a commentary upon fulfilled prophecy: he writes:—

“Of the characters conspicuous in history, that of Heraclius is one of the most extraordinary and inconsistent. In the first and last years of a long reign the emperor appears to be the slave of sloth, of pleasure, or of superstition; the careless and impotent spectator of the public calamities. But the languid mists of the morning and evening are separated by the brightness of the meridian sun: the Arcadius of the palace arose the *Cæsar of the camp*; [REB] and the *honor of Rome* and Heraclius was *gloriously retrieved* by the



exploits and trophies of six adventurous campaigns. At the moment when Heraclius assumed the spirit of an hero, the only hopes of the

Romans were drawn from the vicissitudes of fortune, which might threaten the proud prosperity of Chosroes, and must be favorable to those who had attained *the lowest period of depression*. To

**The Sword of**

**Heraclius.**

provide for the expenses of the war was the first care of the emperor; and the courage of Heraclius was first displayed in daring to borrow the consecrated wealth of churches, under the solemn vow of restoring, with usury, whatever he had been compelled to employ in the service of religion and the empire. Of the soldiers who had conspired with Phocas, only two were found to have survived the stroke of time and of the barbarians; the loss even of these seditious veterans was imperfectly supplied by the new levies of Heraclius; and the gold of the sanctuary united, in the same camp, the names, and arms, and languages of the East and West."—*Stud. Edi.*, p. 391.

Continuing, Gibbon says, concerning the "first expedition of Heraclius against the Persians" (622):—

"If the new levies of Heraclius had been rashly led to the attack, the victory of the Persians in the sight of Constantinople *might have been the last day of the Roman empire*." Again, of the "second expedition" (623-625), he says: "Since the days of Scipio and Hannibal, no bolder enterprise had been attempted than that which Heraclius achieved for the *deliverance of the empire*. . . .

With a select band of 5000 soldiers, Heraclius sailed from Constantinople to Trebizond; assembled his forces which had wintered in the Pontic regions; and from the mouth of the Phasis to the Caspian Sea, encouraged his subjects and allies to march with

**The Cross Still a**

**Banner of War.**

the successor of Constantine under the faithful and victorious banner of the cross. . . . Instead of skirmishing on the frontier, the two monarchs *who disputed the empire of the East* aimed their desperate strokes at the heart of their rival." . . .

"On the 29th of June, A.D. 626, 30,000 barbarians, the vanguard of the Avars, forced the long wall, and drove into the capital a promiscuous crowd of peasants, citizens and soldiers. Eighty thousand of his native subjects, and of the vassal tribes of Gepidæ, Russians, Bulgarians, and Slavonians, advanced under the standard of the chagan; . . and the inhabitants descried with terror the flaming signals of the European and Asiatic shores."

It may be briefly stated that Heraclius divided his forces and sent relief to his imperiled capital, which was promptly delivered, and the allies of the Persian monarch were utterly routed. Passing to the "third expedition" (627), we may sum up in few words a like defeat of the great Persian foe himself, "who wept with impotent rage over the ruins of his Assyrian palaces." Through the conspiracy of Siroes, his son, "the flight of Chosroes was rudely arrested, eighteen sons were executed before his face, and he was thrown into a dungeon where he expired on the fifth day (A.D. 628). The glory of the house of Sassan ended with the life of Chosroes."

"The elevation of Siroes to the throne of Persia was followed by a treaty of peace *and alliance* between the two nations. . . In the recovery of the standards and prisoners which had fallen to the Persians, the emperor imitated the example of Augustus; the subjects and brethren of Heraclius were redeemed from persecution, slavery, and exile; but, instead of the Roman eagles, the true wood of the holy cross\* was restored to the importunate demands of the successor of Constantine. The victor was not ambitious of enlarging the *weakness of the empire*: the son of Chosroes abandoned without regret the conquests of his father; and a war which had WOUNDED THE VITALS of the two monarchies produced no change in their external and relative situation."—(*Ibid.*)

Thus the *deadly wound* of New Rome was marvelously *healed* to the wonder and joy of the civilized as well as of the ecclesiastical world.

"The return of Heraclius from Tauris to Constantinople was a perpetual triumph. After a long impatience, the senate, the *clergy*, and the people went forth to meet their hero with tears and acclamations, with olive-branches and innumerable lamps; he entered the capital in a chariot drawn by four elephants, and as soon as the emperor

\* Goodrich says that this trophy was "the wood of the 'true cross' which Khosrou [Chosroes] had taken at Jerusalem—a precious relic, which was deemed a more splendid trophy of his victories than all his spoils and conquests."—*Univ. Hist.*, vol. ii. p. 804.

could disengage himself from the tumult of public joy, he tasted more genuine satisfaction in the embraces of his mother and his son. . . . The loss of 200,000 soldiers who had fallen *by the sword*, was of less fatal importance than the *decay of arts, agriculture and population* in this long and destructive war.”—(*Ibid.*)

Well could the Revelator say at this point,—  
**“And all the world wondered after the beast.”**—  
 Altogether it was a war-wonder. History amply confirms the fitness of this application to this famous, if transient, triumph of the new Grecian Cæsar—nineteenth successor of the great Constantine. *Chamber’s Encyclopædia* says, “the fame of Heraclius now spread over the whole world, and ambassadors came to him from the remotest kingdoms of the East and West.” And White’s *Universal History* makes an equally strong statement concerning it.

“And they worshiped the beast, saying, Who is like unto the beast? Who is able to make war with him?”—“*They*” who worshiped, must relate to “all the world” who wondered. They worshiped both the dragon and the beast—the former because he “gave power” to the leopard. Worship is honoring, adoring, reverencing. And here is the world’s great sin, namely, *withholding* from God that recognition, trust, confidence, gratitude, love and Divine homage which belong to Him, and bestowing them, in the delusive guise of patriotism (strained and overwrought), upon human instrumentalities; glorifying *present* benefits, simply because, like the insensible brute creation, they can *see* and understand the human and the present; and do not, with their sin-blunted faculties behold and comprehend the Invisible and the Eternal. This worship will the more appear when we consider the heads of the leopard (page 123), and the names of blasphemy upon them.

“And there was given unto him a mouth speaking great things and blasphemies.”—The beast had the

“mouth of a lion ” before this gift of another. A clear Scriptural exposition of this singular symbol is found in the relationship of Moses and Aaron. When the Lord wanted to send Moses to deliver the children of Israel from Egyptian bondage, Moses hesitated to go to the court of Pharaoh, and argued with God that he was not eloquent, but “slow of speech and of a slow tongue,” as an excuse.

“And the anger of the Lord was kindled against Moses, and He said, Is not Aaron the Levite thy brother? I know that he can speak well. . . . And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be *spokesman* unto the people; and he shall be, even he shall be to thee *instead of a mouth*, and thou shalt be to him instead of God.” (Ex. iv. 10-16; and see Jer. xv. 19.)

Thus while Moses was to be the “power,” as it were, “behind the throne,” Aaron was to be the visible and representative man before Pharaoh. The leopard beast, then, we understand from this explanation, in receiving a “mouth,” is to be represented, as Moses was, by a “spokesman”—“one who speaks in the name and behalf of another or others.”

In the corresponding symbol, as seen by Daniel, the eleventh horn of his fourth beast (chapter vii. 8), which also represents the civil power of the East, or

Exact Parallel in Daniel's Horn.	Greek empire,* (exactly as this leopard does,) was said to have “ <i>eyes</i> like the eyes of man, and a <i>mouth</i> speaking great things.”
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We have an example, also, of “eyes” in figure (Num. x. 31), where Moses besought his father-in-law to accompany him as he led his people, because of Hobab’s better acquaintance with the great wilderness through which they must pass, saying, “Thou mayest be to us instead of *eyes*”—that is, *a guide*.

\* See treatise advertised in this work, *The Abomination of Desolation*, ½ VII.

Therefore, "mouth" and "eyes," connected with the symbol of a *civil* power, must represent a "spokesman" and "guide," or *spiritual dictator*, to that power. One who speaks for, and claims such experience or spiritual insight into the weal of the people, as to be able to direct the real ruler in all spiritual, civil and military matters.

It seems rather necessary to have added the symbol of "eyes" to the "mouth" in the inanimate "*horn*" of Daniel's vision, to give the further idea of the intelligence for guidance, as well as to guide it. Not so, in the case of the *living* symbol,—the beast,—at least not so much so; but more specially was it not so necessary, since the student of the Revelation has always this feature in Daniel's vision prominently before him; and only such repetition is necessary, as will insure a connection in the mind of the diligent and faithful. And, further, there seems not a shadow of doubt that the eleventh horn of Daniel vii. and the leopard beast of our text are identical in their historic references, as will more fully appear when we consider the ten associated horns of each symbol.

The next question to consider is, Who or what is this spokesman-guide given to the Eastern empire? And the attentive reader has no doubt already anticipated the answer—the papacy. For, as regards prophecy, the most significant and important event in the history of nearly fifteen centuries, which lie between the great Constantine and the great Napoleon, is the unique and incongruous union of Church and State. The Ecclesiasticism of the West uniting with the Imperialism of the East, and making the bishop or pope of Rome the "mouth" and "eyes" of the Union—the "spokesman," guide or grand spiritual Dictator for the so-called "Holy Roman Empire."

**The Papacy,**

**The "Mouth"**

**And "Eyes."**



This dictatorship had its infancy in the Councils of the Church, where the united voice of the bishops was the "mouth" for more than half a century, till the law of Valentinian (about A.D. 376 or 377), "empowering the bishop of Rome to examine and judge other bishops, that religious and ecclesiastical disputes might not be decided by profane or secular judges, but by a pontiff of the same religion." (Bower, *Hist. of the Popes*, vol. i. pp. 66, 67.) For at the close of the Nicene Council, after all but seventeen of the 318 bishops assembled had signed with their own hands the creed they had formulated, Eusebius, bishop of Nicomedia, appealed to the emperor to be excused from signing a document repugnant alike to the

<b>Repugnant both</b>	Scriptures and to his reason. "Hosius was
<b>To Scripture</b>	about to reply, but the emperor rose: 'This
<b>And to Reason.</b>	great and œcumenical Synod' said he, 'has

been the *mouth*; [!] I am the hand. What it confirms with the sword of the Spirit, [?] I will ratify by the carnal weapon. I pronounce no theological judgment, but the bishop that signs not the symbol is sent into exile.' " (*Church of the Apostles*, p. 45.)

Thus the Imperial representative of the beast acknowledges a "spokesman." And this speech of Constantine fairly illustrates the spirit of the Council, at the very outset of creed making—a "spirit of error" and of unrighteousness; of carnality, not spirituality. The spirit of the law which narrowed the spokesmanship and guidance of the Church of Christ to the caprice or conceit of one single, proud, erring mind—the bishop of Rome,—courted by him, and accepted by the Church, only completes the sad picture. Self-exaltation is not Christ-like.

How can Christians look for the fruits of the Spirit or the prosperity of the Church under historically corrupt councils or pontificates? "Doth a fountain send forth at



the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine figs? *So can no fountain* yield both salt water and fresh." (Jas. iii. 11, 12.) Those bishops did not pretend to strictly follow the Scriptures in their verbose formulations, but tradition, devotedly, unwaveringly. And tradition, in displacing the Scriptures, perpetuated and perfected the great Apostasy. Yet Protestant Bishop Kip argues that the principle was right! Hear what he says:—

“There was one point of difference between the contending parties at Nicæa so marked, [✂] that it deserves our serious attention. The orthodox Fathers did not reason from their own interpretation of Scripture, or base their arguments upon it. They bore witness to a simple matter of fact, that the doctrine they avowed had been *received* by them from generations before them, and they knew of no other as ever existing in their respective churches. On the contrary, the handful of men at the Council [ah, like that other handful at Jerusalem, on a time], who advocated Arianism, made no appeal to uninterrupted tradition; they only argued from their own views of Scripture.”—*Ibid.*, p. 46.

It would rather appear that men are unfitted to argue from the views of others, who have no views, or no reliable views of their own. At least that despised “handful” in the Council had a safe precedent in the laudable example of that great Apostle who “reasoned out of the Scriptures.”

But this traditionism is the fatal error of “orthodoxy,” in and out of Rome. It may be replied that the “handful of men” that followed and were taught of Jesus were also censured for transgressing the “traditions of the elders,” by the scribes of their day. To whom Jesus retorted, “why do ye also transgress the *commandments of God* by your *traditions*? \* \* \* In vain they do worship me teaching for doctrine the commandments of men” (Matt. xv. 2, 3, 9).

But Bishop Kip is not so "pessimistic" (!) as that. Referring to the early discussions and contentions in the Church, he continues :—

"There (was) no central point of interest or influence. At Nicæa a new era was inaugurated. For the first time the Church, as it were, emerges from the chaos, and uniting its voice [!] with that of the Empire, [!] points out the path its followers were to tread in coming centuries. There was a significance, therefore, in the title it assumed, 'The Great and Holy Synod.'"—*Ibid.*, p. 49.

**Bishop Kip Endorses a Blasphemous Title.**

If the bishop had been more familiar with the Word, and less infatuated with tradition, might he not have recognized the prophetic "mouth" as well as the historic "voice"? and the "beast" also with which he saw it "united"? and afterward the *blasphemous* "significance" of the title assumed? One would think so. But he goes on to quote a passage which he greatly admires for its sentiment, and yet does not observe its prophetic arrow which pierces the beautiful robes of his idol and prostrates it upon its face. It is this :—

"The Creed was called the 'Rule of Faith,' because it was the standard rule by which orthodoxy and heresy were known. Its profession was esteemed necessary to the admission of its members into the Church of Christ by baptism. He who deviated from it in any point was regarded as one who had cut himself off and separated from the communion of the Church. Irenæus called it 'the unalterable Canon and Rule of Faith,' and adds in a passage so truly eloquent that we cannot forbear quoting it entire: 'This is the Message and this is the Faith, which the Church has received, and which, though dispersed throughout the whole world, she sedulously guards, as though she dwelt in but one place, believes as uniformly as though she had but one soul and the same heart, and preaches, teaches, hands down to posterity, as harmoniously as though she had but one *mouth*.'"

**Irenæus Appealed to.**

—*Ibid.*, pp. 55, 56.

But this "mouth" era of the "beast," he says was the "golden days of the Church;" and mourns that we have fallen upon times "fore-told by the Apostle, when scoffers are found to deny [what?] each of these truths [?] in which the early Christians trusted [!!]; and what to them were subjects of faith and adoration are now flung from lip to lip with irreverent blasphemy." [!!] (*Ib.*, p. 57.) What a statement from an accredited doctor of divinity! He takes the blasphemy from the heads of the *beast*, where God charges it, and places it on the heads of the "saints" who refused to accept the creed in place of the Word of God! Has it not come again that those who "ought to be teachers" of the Word, "have need that one teach (them) again what be the first principles of the oracles of God?" The doctor "ought to" know that Peter's scoffers make no such reference. But it is expressly stated just what they scoff at—

**A Bishop's Zeal**  
**Not According**  
**To Knowledge.**

**The Son Divine,**  
**But not the**  
**Essential Deity.**

"Saying, Where is the promise of *His coming*?" The doctrine of the divinity and sonship of Jesus was fully taught by the Apostles. But the essential Deity" of our Lord was never hinted at in any Apostolic writing in possession of the Church to day. Rome and "her children" have done all this *mouthing* about the absolute *Deity* of the SON! And they offer as proof the dicta of bishops and councils! While the "blessed Peter" rebukes every priest, pope or other supporter of papal council, in his words, "If *any man* speak, let him speak as the *oracles of God*."\*

Having said so much concerning the *infancy* of the added mouth, we must hasten to consider its riper years. The law of Valentinian, of which I spoke, after the union

\*This, the writer believes Arius and other early Unitarians sought to do. See Appendix A.

of Church and State under the Grecian emperor Justinian, soon led to the greater elevation of the bishop of Rome--his being declared, "the Head of all the  
**Head of Bishops,** Holy Churches," also "the Head of all  
**And Corrector of** bishops and the true and effective corrector  
**Heretics.** of heretics."\* This was plainly usurping the place of Christ in the Church. And was blasphemy of the rankest sort. And it was only a few years before this that such blasphemous titles had been applied to a bishop. Theodoric summoned a Council in A.D. 503 to investigate certain charges preferred against Pope Symmachus, after which, says Bliss, "Ennodius, bishop of Tinconum, drew up an apology for the pope and Council, in which, for the first time, the pope was styled a 'Judge in the place of God, and Vicegerent of the most High'; and 'subject to no earthly tribunal.'"—*Comm. Apoc.*, p. 200.

Thus in the first third of the 6th century of the Christian Era, the bishop of the Roman Apostasy becomes a supreme "spokesman," guide and dictator in Church and State, not only in his own claim, but he is so recognized by other bishops and the emperor himself. Divine prophecy could not overlook so important an influence upon the empire. And this added "mouth" appears to be the aptest symbol that can be imagined to represent the anomaly. With this "mouth" given him the leopard was to speak  
"great things and blasphemies." This is  
**Blasphemous** done in the language of the "*Decretalia*,  
**Papal Decretals.** an authoritative work in ecclesiastical law,  
"compiled from the opinions of the ancient Latin fathers, the decrees of general councils, and the decretal epistles and bulls of the Holy See." Each pope, it is said, before his investiture with "the succession," must

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\* See the letters of the emperor to Pope John II. and Epiphanius, A.D. 533, as cited by Dr. Croly, in Bliss' *Comm. on Apoc.*, p. 201.

solemnly declare the papal decretals true. An extract will show both the arrogant claim and its awful "blasphemy" at once :—

"The pope is considered to be the vicar of Christ, not only upon earth, in heaven, and hell, but also over the angels and the evil spirits. He administers at the same time jurisdiction and power over all patriarchs, a greater one than that of all angels, even so that he can place the latter under his law. The whole world is to be taken for his diocese. He can turn a square into a circle, wrong into right, and can make something out of nothing. He can pronounce sentences and judgments, in contradiction of the right of nations, to the law of God and man, sentences, however absolute, yet always just. [!] He can free himself from the commands of the Apostles, he being their superior, and from the rules of the Old Testament, aye, even from the prescriptions contained in the Gospel."

Is not all this as wonderful and as awfully blasphemous as anything which history can furnish, or which words can express? Surely it is. But if there is anything lacking to prove papal "blasphemy," and to identify the papacy with the "eyes-" and-"mouth" symbol, let us look again. The Divine charge continues :—

"And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven."—Here let me quote their own words further from the *Decretalia*—awful to contemplate :—

"He sits in one consistory with God, and shares the same judicial school with Christ [!] The pope is God's equal, except in sin ; so that in cases where he changes his mind, it should be understood as if God himself had changed his mind. [!] From the pope there exists no appeal to God, because he himself is God upon earth, and therefore judges like God." [! !]

These words blaspheme the name of God because they claim Divine prerogatives ; His tabernacle, in claiming to sit with Christ : and the holy angels, in pretending to "place (them) under his law." Or, if "tabernacle" and "them



that dwell in heaven " are themselves, also, taken as symbols here, the fulfillment is not less perfect : God's *dwelling place*, if the Church is understood, suffers the same irreverence from the falsity of the pope's sitting, or having any judicial part, with Christ.

And as to the angels, or dwellers in heaven, as symbols they must represent the " powers that be " **Civil Rulers,** —those *agencies* or civil rulers through **God's Ministers.** whom God performs special functions in the " kingdom of heaven ; " of whom the great Apostle says, they " are ordained of God " (Rom. xiii. 1) ; and " he " [the civil ruler] " is the *minister of God* to thee [the Church] for good " (ver. 4). And the commandment to obey them is very positive : " Let *every soul* be subject unto the higher powers." That he refers to the civil rulers is shown by his saying, " he beareth not the sword in vain." The command is clearly addressed to the Church, which uses no sword but that " of the Spirit ; " and " *every soul* " would include every aspiring bishop as well as every unassuming layman.

Thus the aspiring popes *wrested* their powers from the " ministers of God ; " and speak thus irreverently of them, which is blasphemy. For inspiration calls civil rulers " the higher powers," as being " ordained of God ; " while the popes say, they " borrow their splendor from the *papal* authority " ; and then set up the mendacious claim that the pope is " God upon earth," who crowns and **A Precedent in** ordains kings. It is the old story of the **Blasphemy.** blasphemous prince of Tyrus, who said, " I am a God, I sit in the seat of God, in the midst of the seas." To whom God answered (as also He has answered the popes) :—

" Therefore, thus saith the Lord God ; Because thou hast set thine heart as the heart of God ; behold, therefore I will bring strangers



upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die. . Thou shalt be a man, and no God, in the hand of Him that slayeth thee" (Eze. xxviii. 2, 7-9).

Evidently the question of papal blasphemy is thus settled, beyond dispute, by the testimony already produced; but there is more to follow, presently.


They are truly "*great words of blasphemy.*" Was there ever such heinous pretensions put forth by a powerful line of potentates, and supported by a majority of the *professed* Church? And who will say that these symbols of prophetic vision do not accurately describe that great world power? Who will perversely close their eyes to the light of God—to the clear picture which Heaven's camera has thrown down upon the world's historic canvas, suspended, as it is, on the firm pillars of fourteen contiguous centuries? Or who will refuse to learn the wisdom of God from the "open" page of prophecy? But this nail may be driven in its "sure place" with a blow from another hammer. Archbishop (late Cardinal) Manning, in a speech in 1869, in voicing the blatant boasting of the wide-mouthed "horn" or "leopard" which the Prophets saw—the "Holy See"; the "Antichrist,"—put these words into the mouth of the pope:—

"I claim to be the Supreme Judge and Dictator of the consciences of men—of the peasant that tills the field,  
**The Antichrist.**      and the prince that sits on the throne; of the household that sits in the shade of privacy, and the legislature that makes laws for kingdoms. I am the sole, last Supreme Judge of what is right and wrong."

Surely this is he—the Antichrist of Scripture! He stands alone: he has no competitor for this blasphemous distinction! Who is so blind or perverse that he or she cannot or will not see and recognize this human "beast"? The great historians, whose annals cover the papal centuries,

have as carefully noted this anomalous power in its rise and career, as did the angel in the visions of the Prophet Daniel, and of the Seer of Patmos ; and whether *they* saw the hand of God in prophecy and history or not, their pens *seem* to have been guided in faithful delineations by the same inspiration that moved the minds of the Babylonian and Roman captives. Let the despisers of prophecy at once turn from the questionable if not altogether unprofitable fancies of fiction-writers, to the solid facts found in the pages of history, and be inspired through these wonderful lessons, the symbols of which were forewritten in heaven, and presented by the angel of God, for human understanding and help. Hear what a celebrated historian, speaking of the papal system, says :—

“ According to this system, the whole of Christendom composed, as it were, a single individual republic, [a *beast* of mighty power,] of which the pope was spiritual head, and the emperor the secular. The duty of the latter, as head and patron of the Church, was to take cognizance that nothing should be done contrary to the general welfare of Christianity [as *seen* and *dictated* by the pope]. It was his part to protect the Catholic Church, to be the guardian of its preservation, to convocate its general councils, and exercise such rights as the nature of his office and the interest of Christianity seemed to demand.”  
 —*Koch's Hist. of Europe*, p. 30.

“ Pope Innocent III. [A.D. 1198] announced himself as the successor of St. Peter [] set up by God to govern not only the Church, but the whole world. It was this pope that made the famous comparison about the sun and moon. ‘As God [says he] has placed two great luminaries in the firmament, the one to rule the day, and the other to give light by night, so has he established two grand powers, the Pontifical and the Royal ; and as the moon receives her light from the sun, so does Royalty borrow its splendor from the Papal authority.’ ”—*Ibid.* p. 41.

Exactly so ! the light of the Roman “ leopard ” was its papal “ eyes ” ; and Innocent III. might have supported his

illustration by Scripture!—"The light of the body is the eye":—to have continued the quotation would not have suited the pope's purpose so well; but since it answers a good end for us, we will read on:—"if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

It was darkness that might be felt. The Church, which is the "light of the world" (when aloof from it), was claiming to be the power of the world; but she had taken the arm of the State in hers; she had turned from her separation to the true Bridegroom, and was now *of* the world *herself*. A prostitute—her light gone out—the *blind* essayed to lead the blind and both fell into the ditch. The (nominal) Church and the Imperial world wandered through the "wilderness" of the Dark Ages together. And "during ten centuries of *blindness* and servitude," says Gibbon, "Europe received her religious opinions from the *oracle* of the Vatican."—*Decl. and Fall, etc.*, vol. iv., p. 512.

Now, dear reader, the Prophet Daniel said, "The wise shall understand;" and the Lord Jesus says, "When ye therefore shall see the Abomination of Desolation, spoken of by Daniel the Prophet, [and since that, by himself, in the Revelation,] stand in the holy place [the Church], whoso readeth let him understand." Who, then, cannot at least "see" the great prophetic horn or leopard as a great historic verity now, with all their blasphemous pretensions, and preparing for even greater undertakings?—who will not see it and be "wise"?

O Laodicea! say not, "I am rich, and increased in goods, and have need of nothing." O Church of the living God! say not I am orthodox—I am evangelical—I am holier

than thou ; but let thy boasting be in the “ true riches,” and thy rejoicing, in the wisdom of God. “ Wisdom is the principal thing : therefore get wisdom ; and with all thy getting, get understanding.” •

We have next to consider the great papal war.

“ And power was given unto him to continue forty-two months ” — “ to make war with the saints, and to overcome them. ” — Notice, *first*, the power was “ *given* ” him ; *second*, “ to make war with the saints ” ; *third*, “ to continue forty-two months. ”

I. If the power *was given him*, it was not his by right nor by conquest. It could not have been given him by another world power, for “ *all power*, ” both “ in heaven and in earth, ” were in the hand, gift or disposal of Christ, from His resurrection onward (Matt. xxviii. 18-20). Therefore it was by His permission (through the unfaithfulness of the Church—as Saul was given to Israel), that the papal beast rose to power.

II. *His power “ to make war with the saints. ”*—This brings us to more fully consider the union of the Church with the State, to which some reference has already been made. After the removal of the throne from Rome, in A. D. 476, the capital of the *empire* was established, as we have seen, in Constantinople ; while the capital of the *Church* remained in Rome, “ the eternal city. ” The *body*, therefore, of the leopard is in the East ; while the mouth given him is the papacy,—which now exerted a powerful influence, religiously, or superstitiously,—in the West. The union of these two great authorities (civil and ecclesiastical) would make the strongest power in the world : this the popes were not long in discovering.

The old quarrel which began among the Apostles, themselves,—“ who should be the greatest ” (Mk. ix

33, 34),—though promptly rebuked by Jesus, never ceased among the scattered bishops in the empire. The principle came to be recognized, at last, and passed from an unwritten law to an Imperial statute, that the dignity of a diocese and its bishop was determined by the relative dignity of the civil (“*Præfectus urbis*”) Prefect of the city in which they were located. After Constantinople had been raised by law to the second place in the empire after Rome, Alexandria and Antioch followed third and fourth in order of rank; their several bishoprics followed in the same order. For, in the apostasy of the times, those rival (!) bishops evidently were moved more by pride and selfishness, than by the Spirit of Christ. And thus they sought to force upon the churches, and upon each other, their individual authority and traditional speculations, rather than the authority of the Scriptures and the simple truths of the Gospel.

Previous to the union which we are to consider, the East and the West had protracted a great schism, of thirty-five years' duration, over the blasphemous expressions, “Mary, the mother of God,” and God “who was crucified for us.” Trinitarianism must be supported, if not by the Word, by traditional commonplace expressions. For in that sense they contended for the absolute Deity of the Son. The Scriptural sense of the name Immanuel—“God *with us*” (representatively)—in its simplicity, they entirely overlooked. He represented God, His Father, in the Church, as the angel in the wilderness and who wrestled with Jacob, represented Him, and was called God again and again. As the wine in the cup *is* the blood of Christ, and yet only represents it, in our communion service; not the Catholic sense of the actual presence. The angelic hymn constantly chanted in the churches, called the *Trisagion*, (thrice holy)—“Holy, holy, holy is

**A Great Schism.**

**The Trisagion**

**In Unholy Use.**



the Lord of hosts ! the whole earth is full of his glory ! ” (Isa. vi. 3)—had been changed by the orthodox to declare and glorify the *Trinity*, as follows : “ Holy God, Holy Mighty, Holy Immortal, have mercy on us.” Then the last clause was changed to, “ Who was crucified for us.” And because some would not admit that the Trinitarian God was crucified, they were not only murdered, but Bower says,—

“ They dragged them [their dead bodies] through the chief streets of the city, singing in the meantime, as they did in all the disorders they committed, the orthodox Trisagion, and crying aloud, ‘ Thus may all perish who favor the enemy of the Trinity.’ ”—*Hist. of the Popes*, vol. i. p. 306.

This beastly *mouth* was not satisfied with the death of the “ Son of God ” and the “ Son of man,” as a sacrifice for sin, but blasphemously or irrationally clamored for the death of “ the very and eternal God ! ” And that “ orthodox ” claim—as irrational and persistent to-day as then—still seeks, by some sort of brute force, mental or physical, to propagate itself as the Gospel of Christ. The first Catholic war grew out of this question, which cost the Church 65,000 lives—the figures of Gibbon, or 60,000, as Rotteck states—a war “ waged in the name, and by the disciples, of a God of peace ” (Gibbon)—“ killed in the name of their God, who is a God of peace ” (Rotteck.)

Thus the Church has suffered most during the centuries from her own friends and follies. The pride of bishops that supplanted Christ, and the poison of creeds and tradition that supplanted the Scriptures, in the hearts of the people, have been the wasting consumption upon her vitality and power for good. And so blinded are men by these paralyzing influences and sophistries of the Dark Ages, that to this day they cannot discern their fallacy. Listen to Bishop



Kip who, without a seeming suspicion of inconsistency, in speaking of the sparing of the churches of the city by the Gothic invaders in sacking Rome, says,  
**Bishop Kip on** “But Ulfilas, the apostle of the Goths,  
**Bishop Ulfilas.** who first translated the Scriptures into their tongue, was an Arian, and from him they received their belief in this heresy” (*Ch. of the Apostles*, p. 32). But let the good doctor reflect that heretics are not celebrated for translating the Scriptures, but for neglecting them, and formulating “ineffable mysteries” and magnifying the creeds. Wyclif, Tyndale, Coverdale, Cranmer, Luther, etc., were faithful translators, but “heretics”! if the creed makers and their friends are judges. But if the spirit of prophecy is true in Daniel and Revelation, they were “saints” fifty millions of whom perished at the hands of this *beast*, for their faith in the Scriptures and their distrust of creeds.

Tradition displacing the Scriptures was a very prominent cause of the apostasy. The spirit of peace and forbearance was in the Gospel; but the spirit of war was in tradition. And when tradition was well seated in the Church, she sought the arm of the State to enforce the vain notions and speculations of priests and  
**Negotiations** councils upon every member of the body.  
**Which led to** Negotiations which led to the union of  
**The Union.** the Church with the State first began between Pope Hormisdas and Anastasius, A.D. 515—under the pretense, however, of uniting the Eastern and Western Churches so long separated by the schism concerning the Trisagion, under the dictation of the pope. The following is the instruction which the pontiff gave to the legates whom he sent to bear his letter of terms to Constantinople, in answer to propositions from the emperor:—

“ When you deliver our letter to the emperor you shall address him thus: Your father \* greets you, prays God daily for you, and daily recommends you to the intercession [✠] of the holy Apostles, St. Peter and St. Paul; † that He who has inspired you to advise with his holiness [!] about the unity of the Church, may soon complete what He has begun, \* \* \* \* his request is well known to all; he requires no more than that the constitutions of the fathers be inviolably observed, AND THE HERETICS DRIVEN OUT OF THE CHURCH.” BOWER, *Hist. Popes*, vol. i., p. 311.

The historian continues a detailed account of the negotiations covering the years from 515 to 519, A.D., pages 310 to 326, for all which we have not space. But the pope constantly insisted that all the bishops should be forced to sign the papal specifications, namely, “ the definitions of Chalcedon, and the letter of Pope Leo ” (concerning the doctrines of the *incarnation* and of the Trinity), without change or qualification, on pain of banishment or death. The legates were instructed to put the emperor “ in mind of the last day, of the account he is to give to the Judge of all men; you must beg, pray, entreat,” said the pope, “ and, mixing tears with your prayers and entreaties, say, the faith of Chalcedon is the faith of St. Peter, and on the faith of St. Peter, the Church was built.” These acts were as hypocritical as the doctrines they sought to establish were false. The bishop of Constantinople could accept most of them, but, as Bower says—

“ To promise that he would conform in all things to the Apostolic[?] see and look upon those who died out of the communion of the Roman, as dying out of the communion of the Catholic church, seemed to him the height of presumption in the bishop of Rome. Against these articles, therefore, he warmly remonstrated, as artfully calculated to

\* Jesus commands that we “ call no man father upon the earth.” But every Roman pope and priest requires the violation of the command.

† Here this blasphemous “ holy father ” shows his apostasy by praying to the dead Apostles, and not to the living Christ.

subject, rather than to unite the see of Constantinople to that of Rome. But the legates were inflexible; and, on the other hand, the Emperor was determined, out of his great zeal for the unity of the

Church, to agree to any terms rather than to suffer so scandalous a division to continue among the Christian bishops. Finding therefore that the legates would not yield, he declared the patriarch *should*; and accordingly, having first caused the articles to be approved *by the Senate*, he commanded him to receive them. \* \* \* \*

“And now the legates, having obtained all they were enjoined to require, declared, in the name of the blessed pope, Hormisdas, the two sees united again in charity and faith. [! The declaration being glaringly false in each particular: but] They then attended the patriarch to the great church; assisted at Divine service performed by him with great solemnity, *the Emperor, the empress, the whole court, and the Senate*, being present; and to seal the union, received with him, and probably at his hands, the holy eucharist. Thus ended the first great schism between the churches of Constantinople and Rome, after it had lasted thirty-five years”—A.D. 519.

There was neither love nor faith shown in all this, but force—the power of perverted popular sentiment, backed by Imperial decree. It is clear to be seen, also, that there was no real union of the *churches*, but, as the bishop of Constantinople said, a *subjection* of the Eastern Church to the Western; and a union of the Western Church with the *Empire*, for the sake of engaging the armies in its interests in the persecution of such as the pope was pleased to term heretics. It was the adding of a mouth, or the establishing of a spiritual “spokesman” by the Empire, as predicted by the Revelator. Mr. Bower further says:—

“The Emperor was not satisfied with causing the articles, *sent from Rome*, to be received and signed by the patriarch of Constantinople; but to complete the union between the East and the West, resolved, out of the abundance of his zeal for the unity of the Church, to oblige the other two patriarchs of Alexandria and Antioch, and

the metropolitan of Thessalonica, [the three chief bishops in the Eastern empire.] to sign the same articles.”—*Hist. Popes*, vol. i., p. 311.

Mr. Gibbon, speaking of the union, says :—

“The reconciliation of the Greeks and Latins established the *tome* of St. Leo as the creed of the Emperor and the Empire ; the Nestorians and Eutychians were exposed, on either side, to the double edge of persecution ; and the four synods of Nice, Constantinople, Ephesus and *Chalcedon* were ratified by the code of a Catholic law giver.”—*Decl. and Fall*, vol. iv., ch. 47, p. 531.

Thus we see that authority was given the leopard by the accredited “head of the Church,” to persecute THE SAINTS, under the papal charge of “heresy.” And it is as false as useless for Catholics now to deny the responsibility, and charge it altogether upon the civil or state powers. That it was vigorously used by the Emperor against the helpless “remnant” of the Church, Gibbon explicitly testifies (as I have before quoted). He says :—

“The reign of Justinian was a uniform yet various scene of persecution ; and he appears to have surpassed his indolent predecessors, both in the contrivance of his laws and the rigor of their execution. The insufficient term of three months was assigned for the *conversion or exile of all heretics* : and if he still connived at their precarious stay, they were deprived, under his iron yoke, not only of the benefits of society, but of the common birthright of men and Christians. But in the creed of Justinian the guilt of murder could not be applied to the slaughter of unbelievers [!] and he *piously* labored to establish, with fire and sword, the unity of the Christian [nay, Trinitarian] faith. [!!] With these sentiments it was incumbent on him, at least to be always in the right.”—Chap. 47.

Pages upon pages more might be added to the above, if there were any necessity, both from Bower and Gibbon, and from other historians of that period, in confirmation of the great fact (already amply proven), that the great prophetic

war on the saints began in the Grecian-Roman Empire early in the 6th century. We have now to consider the long centuries of persecution that followed.

III. *Power to continue forty-two months.*

These months, according to the rule of prophecy, a day for a year, represent 1260 years of literal time, as shown in chapter 32, on the time, **The Forty-two Months Located.** times and a half. The beast did not rise neither decline in one act or at one certain point of time ; but by a succession of steps in each case. So that several important dates in the rise of the power are exactly answered by as many important or noticeable dates in the decline of the same.

Dates in the rise } Years of Papal Supremacy {		Dates in the Spoliation } of the Papacy.	
519	1260		1779
529	"	"	1789
531	"	"	1791
538	"	"	1798

If we compare the history of these several dates or successive steps in the rise of the papal dominion over kings, with those of its decline and extinction (so wonderfully separated, always, by the exact number of prophetic years), we shall find, in each case, a complete *reverse* of feeling and attitude among the " Powers that be : " which, moreover, are " ordained [ordered, directed] of God " (Rom. xiii. 1).

Thus if we take the date of formal *union* of Church and State, A.D. 519, and add 1260 years we have 1779, when the *separation* began ; in Austria Maria Theresa had " abolished the torture in the hereditary states ; " and " in Italy the arbitrary power of the Inquisition was circumscribed within narrow limits." (WHITE, *Univ. Hist.*, p. 458, or BOWER, *Hist. Popes*, vol. iii., p. 398.) The queen of Austria was occupied from 1774 to 1778 " with the establishment of a

general system of popular education." The light of education is the death of popery always and everywhere. And so the "*great tribulation*" cannot be traced past 1779.

The period was then exhausted ; and Jesus says (Matt. xxiv. 29), evidently with the purpose of divinely marking the end of the greatest persecution of history, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light," etc. The great historic darkening of the sun occurred on the 19th day of May, 1780—of the moon on the night of the same day.\*

If we take the date of the delivery of times and laws into the hands of the papal beast, A.D. 529 (Dan. vii. 25), and add the period, we have A.D. 1789, when the French Revolution opened the first great war to *arrest* the power from the papacy.

If we take the date 531, when the "heretics" (or "saints") were prevented, by a law of the empire, "from giving testimony in courts of justice," and add 1260 years, we have 1791, when the Romanist king and Eldest Son of the Church fled in disguise from his throne and the uncovered "face of the dragon" (ch. xii. 14), when the whole royal family found themselves as unprotected in personal rights as the fleeing Saints had been at the beginning of the period.

If we take the date 538, when Justinian had completed the conquest of Rome for the Church, the Goths fleeing and leaving the Catholics in undisputed possession, and "the provinces of Italy had embraced the party of the emperor," and add the period, we have 1798, when Rome was taken by the army of the "Infidel [or dragon] Republic," the pope "dragged from the altar of his palace, his repositories

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\* See Pres. Dwight's *Hist. Collec.*; Gage's *History of Rowley, Mass.*; Tract No. 379, Am. Tract Soc.; or *Our First Century*, pp. 89-96.



plundered, the very rings torn from his fingers, and he himself, with only a few domestics for attendants, was conveyed into Tuscany amid the brutal jests and sacrilegious songs of the French dragons ; ” and the Roman Republic also being proclaimed at the same time.—ALISON, *Hist. Europe*, (Abrid. Edi.), p. 109.

Thus both the rise and decline of the papal power were graded but clearly defined and recognized in history. And we should notice that as it was *given* the Roman bishop to exercise power over the saints, and as the time of such supremacy was specifically limited, so, as soon as the period expired, “ his dominion ” was *taken from* him, and the whole system of the papacy was put under a series of judgments, “ to consume and to destroy it [his dominion] unto the end ” (Dan. vii. 26). How perfectly has all this been done ! Who can deny the history ? Who can doubt the Word of Prophecy which predicted it all so accurately ? Or fail to look intelligently and confidently for the “ destruction ” that now awaits persistent Romanists and Romanism ? Said the Apostle Paul as he wrote of it : “ Whom the Lord shall *consume* [*i. e.*, gradually deplete his authority] with the spirit of His mouth [through the instrumentality of His Word] and SHALL DESTROY with the brightness of His coming ” (2 Thes. ii. 8). As surely, therefore, as the papacy

has lost its great power over the nations of the earth, which it exercised without hindrance for twelve and one-half centuries prior to the French Revolution, so surely is the Church warranted in the glorious expectation

**What the Close  
Of the Period  
Warrants**

now of the soon coming of Christ, not for the destruction of that tyranny alone, but of every other ; and for the resurrection of the martyred and sleeping saints, and the translation of the living. For—and it is a matter of profoundest joy—it seems that we have now so clearly identified

the dragon and leopard beasts, that every candid and thoughtful reader must be satisfied of the object of this prophecy, namely, to inform the Church approximately, and more or less definitely, of both these desirable events.

But we have yet to speak of the seven heads and ten horns, in doing which, it will abundantly appear that the power of the beast was exercised, as stated,—

“Over all kindreds, and tongues, and nations.” The ten horns must represent the connection of the leopard with the Western empire which, in the sixth century was divided among ten distinct tribes that overran and overpowered the West. Was there, then, ever a time when the Western empire was divided into just ten kingdoms? Yes; and for a full quarter of a century, it was so divided, in sight of all the world, and in fulfillment of this prophecy and that of Daniel vii. 19-26. By reference to that passage it will be seen that Daniel predicts the rise of ten horns out of the head of the great Roman beast, *among*, which, (*i.e.*, *during the period of their flourishing*,) an eleventh came up, which had the “eyes” and “mouth;” which proves the identity of Daniel’s eleventh horn with the Revelator’s leopard beast.\* The following barbarous tribes, ravaged the West, conquered it, parcelled out its whole territory among themselves, formed permanent kingdoms, and became—

#### THE TEN CROWNED HORNS.

1. The Vandals in the North of Africa . . . . A.D. 439.
2. The Gepidæ in ancient Dacia (now Austria) . A.D. 453.
3. The Britons in Britain . . . . . A.D. 455.
4. The Saxons in Britain . . . . . A.D. 455.
5. The Suevi in the West of Spain . . . . . A.D. 457.

\*For a further account of Daniel’s prophecy see the author’s little treatise, *The Abomination of Desolation*, etc. (advertised in this work), pp. 19-22.

- 6. The Ostrogoths in Italy . . . . . A.D. 493.
- 7. The Alemanni in Alsace-Lorraine . . . . . A.D. 496.
- 8. The Burgundians in Eastern Gaul(France) . . A.D. 500.
- 9. The Franks in Gaul . . . . . A.D. 507.
- 10. The Visigoths in the West of Spain . . . . . A.D. 507.

The dates given in the table represent not the points of invasion, but periods of *independence*; for many of them were in the empire long before the dates given. But there were other tribes that invaded and plundered the empire: as the Huns, the Heruli and the Lombards; and some have included one or more of them in the list. But there are conditions which must not be overlooked. In the great breaking up there were many changes—kingdoms rising and falling. The Prophet describes a specific period when there were *but ten*; and we must carefully guard against a time which gives a count either of too many or too few. In A.D. 507 the above ten tribes were permanently settled and intrenched,\* (as shown on the accompanying, authentic map, and held their positions undisturbed, as I said, for a full quarter of a century; when, in 532, the Burgundian kingdom was absorbed by the Franks, leaving but nine. Daniel says he saw the horn *with eyes and mouth*, among the *ten*—there, within that period—A.D.507-532. And just there, notice, we found the union of the Roman church and the Greek empire—the eleventh division of that empire in its “fall” or dismemberment—in A.D. 519—exactly midway between those extreme limits. It is not enough to call this a remarkable coincidence; it was much more than that; it was evidently a Divine fulfillment of an inspired prediction.

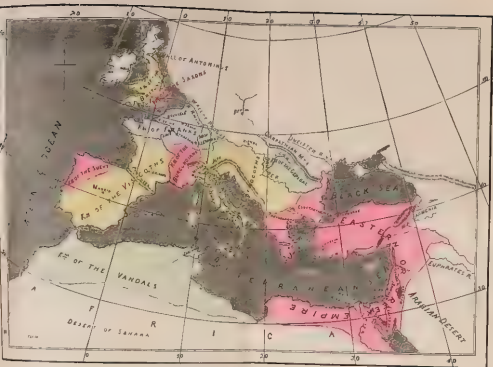
\*For the most convenient summary of this history see a digest or Explanation and Application of Prophetic Truth, by John Cummings, Concord, N. H. (1854), published in connection with a Prophetic Chart, and Map of the Roman Empire in the 6th Century.

As to the several other tribes, in the language of Mr. Cummings, "the Huns fell in 453, the Heruli in 493; and the Alans, who must be counted upon the same principle if the former are so, fell in 420"—from more than a quarter to more than a half century too early to be counted among *ten* as the prophecy requires.

"Several Frankish tribes were swallowed up by Clovis also the Britons in Amorica, and several other tribes fell in the great revolution, and before the eleventh horn could have arisen," i. e., as seen with "eyes and mouth." The Lombards remained outside the empire, north of the Danube till 568—a quarter of a century *after* the other ten had completely filled the requirement of the prophecy. I do not find from Gibbon that the Thuringians ever settled in the empire. They were north of the Danube and Roman Wall and made but one predatory invasion into Gaul under the lead of Attila in one of his campaigns (A.D. 451). From much study of the subject I am satisfied that the above list is correct, and that every condition of the prophecy is answered. I have also great confidence in the exhaustive study given the whole question by Mr. Cummings nearly half a century ago.

#### THE SEVEN UNCROWNED HEADS.

The seven uncrowned heads are not less clearly traced in history than were the horns. The fact that the horns were seen with crowns must indicate their present and past reigns at the time of John's writing; while the heads not having them, their investiture with the Imperial office is a manifestly in the future at the giving of the vision. And it is a remarkable fact that in the *restoration* of the Western empire, after its thorough disintegration by the rise and reign of the ten horns, there arose with and subsequent




MAP OF THE ROMAN EMPIRE

Showing Its Boundaries and Divisions into Eastern Kingdoms at the Beginning of the Sixth Century






Charlemagne *seven* Germanic Royal Houses, in succession, which reigned over the "Holy Roman Empire." Speaking of the crowning of Charlemagne, Sismondi says :—

"From that period Rome became once more the capital of the Empire. At Rome the chiefs of the empire[golden crown from the hands of the pope, after having received the *silver* one of the kingdom of Germany at Aix-la-Chapelle, and the *iron* crown of Lombardy at Milan."—*Hist. Ital. Republics*, p. 35.

I have already mentioned these heads *as connected with the dragon*, on pages 31 to 34 inclusive, and there gave Gibbon's account of the anointing and crowning of Charlemagne, by the pope, as the first emperor, and the representative of the *first head*, of the restored (but now Catholic) empire ; as Gibbon himself again says :

**The First Head.**  
**The Franks,**  
**A.D. 800-888.**

"In his [Charlemagne's] four pilgrimages or visits to the Vatican, he embraced the popes, in the communion of friendship and piety ; he knelt before the tomb, and consequently before the image, of the Apostle ; and joined without scruple in all the prayers and processions of the Roman liturgy. Would prudence or gratitude allow the pontiffs to renounce this benefactor ? Had they a right to alienate his gift of the Exarchate ? Had they power to abolish his government of Rome ? The title of patrician was below the merit and greatness of Charlemagne ; and it was only by *reviving the Western empire* that they could pay their obligations or secure their establishment. [supreme head, in their ancient metropolis ; and the conquerors of the West would receive their crown from the successors of St. Peter. The Roman Church would acquire a zealous and respectable advocate ; and, under the shadow of the Carlovingian power, the bishop might exercise, with honor and safety, the government of the city."—*Decl. and Fall, etc.*, ch. xlix. ; ¶ 18.

With these two extracts from an infidel historian, we demonstrate every requirement of the prophecy concerning the inauguration of the first of a series of seven Imperial heads of the Roman beast; why could not Gibbon's discerning mind have grasped it? If he had studied the New Testament as he did Suetonius, and Procopius, Theophanes, Eginhard and Baronius, he doubtless would have done so. For "the ceremony which conferred on Charlemagne the Imperial title," says White, "raised him in the general opinion far above the kingly power, and invested him with absolute dominion. It broke the last and feeble links which still united Rome and Constantinople, and introduced *new relations* between the Imperial courts."—*Univ. Hist.*, p. 207. And this *new relation* confirms the view of a new leopard head. Besides, Mr. White continues: "All the laws of Charlemagne [like those of Justinian] were favorable to the clergy, at that time the sole depositaries and dispensers of learning; and in a great number of mixed diets held by this prince, the bishops in concert with the sovereign were anxiously engaged in promoting the spiritual [?] and temporal prosperity of the Church" (p. 210). And as Justinian had been a persecutor for the pretended Church, so, "among the severities of Charlemagne was the institution of the Secret Tribunal of Westphalia, a sort of Inquisition appointed to prevent the apostasy [!] and rebellion of the Saxons. This terrible system of judicial administration lasted till 1650, when the great elector, Frederick William, shocked at its enormities, effected its abolition."—(*Ibid.*, 207—note, quoted from Coxe's Letter on the *Sec. Trib. Westphalia.*).

The full list of heads was given on page 31, and a table illustrating the whole history of the dragon—his original

head, the seven successors, the horns, and the tail, in chronological order—on page 34. We will now consider in order the inauguration and history of the six remaining heads. Remarking first, what it is very essential to notice, that there are not fourteen heads—seven of the dragon and seven more of the leopard. For the Dragonic and Leopard Heads seven are equally related to the dragon—Are Identical. arising on dragon territory; and also to the leopard as they received their crowns from the leopard, and no longer tolerated the pagan gods and worship, but supported the pope and the Roman church. The dragon had *given* his power and authority to the leopard, and the leopard in turn had made the Roman bishop his spokesman, dictator and guide. So that when the pope crowned those *dragonic* heads, he crowned them emperors of the “Holy Roman Empire!” as “Eldest Sons of the Church!” and “Defenders of the *Faith!*” thus making them *leopard* heads.\*

The *natural*, leopard head continued or flourished for a period of 281 years, from the Union of the Church and State, A.D. 519, to the crowning of Charlemagne, in A.D. 800. This Frankish dynasty or head continued for 88 years, Charlemagne dying in 814 was succeeded by his son Louis I. and a feeble line of emperors until the deposition of Charles the Fat, in 888, when there was a vacancy, Gibbon says, of seventy-four years, “to the establishment of Otho the First.”

“Otho was of a noble race of the dukes of Saxony. . . . His father, Henry the Fowler, was elected by the suffrage of the nation to save and institute the kingdom of Germany. Its limits were enlarged on every side by his son, the first and greatest of the Othos. . . . In the North Christianity [i. e., the apostasy] was propagated by the sword of Otho, the conqueror

\*Here is the explanation, also, of the enigma of chapter xvii. —when we reach it—the beast that “was, is not, and yet is.” That is, *territorially*, the seven heads are dragonic; but since the dragon is conquered by the leopard, and the heads crowned as supporters of the Catholic church, the dragon is no longer an *independent* beast, and in that sense *is not*. But he is to rise from this dead or “pit” condition, as we shall find, after 1000 years of restraint.

and apostle of the Slavic nations of the Elbe and Oder. . . . At the head of a victorious army, he passed the Alps, subdued the kingdom of Italy, *delivered the pope, and forever fixed the Imperial crown in the name and nation of Germany.* From that memorable era, two maxims of public jurisprudence were introduced by force and ratified by time. I. *That* the prince who was elected in the German diet, acquired, from that instant, the subject kingdoms of Italy and Rome. II. But that he might not legally assume the titles of Emperor and Augustus, till he had received the crown from the hands of the Roman pontiff.”—*Decl. and Fall*, etc., chap. xlix., ¶24. See also Hallam’s *Middle Ages*, p. 128.

Kohlraush, in describing the ceremony of crowning Otho in presence of a great assembly in the grand cathedral at Aix-la-Chapelle, says :—

“ The archbishop then stepped with him to the altar, whereupon the Imperial insignia lay : the  
**Solemn Sample** sword and belt, the Imperial mantle, the  
**or** armlets and the staff, together with the  
**Papal Crownings** scepter and the crown. The sword he handed to him with these words : ‘ Take this sword, destined to repulse all the enemies of Christ, and to confirm with most lasting power, the peace of all Christians,’ [!] and he handed to his majesty the other articles with similar addresses. He then placed the crown upon his head and led him to the throne. . . . He had placed on his head the Imperial crown of Charlemagne.”—*Hist. of Germany*, pp. 122, 123.

Thus we have three heads very clearly accounted for ; and that this transfer of power is by all thus recognized, I will give further a brief statement of J. S. C. Abbott, who says :—

“ Thus Italy, after having been annexed as a subjugated kingdom to Greece, and then to France, is now grasped by Germany.”—*Hist. of Italy*, p. 430.

How remarkable is all this, in view of John's vision one thousand years before. No candid mind can fail to appreciate the application. Otho II. and Otho III., and Henry, Duke of Bavaria, followed in the Saxon succession, and were each crowned in the same solemn manner. Concerning the Bavarian branch of this House, Hallam says:—

“Upon the immature and unexpected decease of Otho III., a momentary opposition was offered to Henry, Duke of Bavaria, a collateral branch of the reigning family. He obtained the crown, however, by what cotemporary historians call an hereditary title, and it was not until his death, in 1024, that the House of Saxony was deemed to be extinguished.”—*Middle Ages*, p. 228.

In order to abridge this summary of history concerning the seven heads as much as possible, the

<b>Law of German</b>  <b>Imperialism</b>	following general statement of Koch's will render unnecessary the details of so many coronations, alike in all general features.
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He says:—

“All Italy, to the extent of the ancient kingdom of the Lombards, fell under the dominion of the Germans; only a few maritime towns in Lower Italy, with the greater part of Apulia and Calabria, still remained in the power of the Greeks. This kingdom [of Italy], together with the Imperial dignity [of “the Holy Roman Empire”], Otho transmitted to his successors on the throne of Germany. From this time the Germans held it to be an inviolable principle, that as the Imperial dignity was strictly united with the royalty of Italy, kings elected by the German nation should, at the same time, in virtue of that election, become kings of Italy and emperors. The practice of this triple coronation, viz., of Germany, Italy and Rome, continued for many centuries; and from Otho the Great, till Maximilian I. (1508), *no king of Germany* took the title of *Emperor until after he had been formally crowned by the pope.*” —*Hist. Europe*, p. 28.

Concerning the election of the third dynasty, Kohlraush has this consise and interesting description:—



“The German States, each under its duke, assembled for the election of a new emperor, upon the vast plains along both banks of the Rhine between Mentz and Worms, near Oppenheim. \* \* \* \* \*

**Third Head,**  
**Franconia—**  
**A.D. 1024-1125** A splendid and numerous assembly or diet of electors was here reflected in the waves of the great German stream.” “When the election commenced and Archbishop Aribio of Mentz was first to give his vote, he named Conrad the Elder. The archbishops and bishops followed.” Conrad, surnamed the Salic, a nobleman of Franconia, was elected. “The new king was now conducted to Mentz to be there solemnly anointed and crowned.”—*Hist. Germany*, p. 137.

“Shortly after the commencement of his reign he advanced into Italy, where in Milan he was crowned king of Italy, and subsequently in Rome, emperor. He died at Utrecht in 1039.”—*Ibid.* p. 138.

Conrad was succeeded by a line of three Henry's—III., IV. and V. The last was crowned emperor, April 13, 1111. And, “at his death in 1125,” Hallam says, “the male line of the Franconian emperors was at an end” (p. 229).

Another change must now be made : “accordingly, in 1125,” says a writer, “the German tribes again encamped on the banks of the Rhine, in the vicinity of Mentz. Ten princes were selected. The archbishop persuaded them to make choice of Lothaire, duke of Saxony [“a friend of the Church”], who was elevated to the throne.” His reign was brief (12 years), and “on his death,” says Hallam, “the partisans of the House of Suabia made a hasty and irregular election of Conrad III., in which the Saxon faction found itself obliged to acquiesce.” “Frederick I. (1123-1190), surnamed by the Italians Barbarossa, Holy Roman Emperor, and one of the greatest German sovereigns, was the son of Frederick the One Eyed, of Hohenstaufen, Duke of Suabia.” His uncle, Conrad III., although he had a young son, nominated him as his successor. “On the death of Conrad, this choice was unanimously ratified



by the Assembly, at Frankfort, March 4th or 5th, 1152, and on the 9th of the same month, Frederick received the crown of Germany at Aix-la-Chapelle." In October 1154, "having appeared with the Iron Crown on his head, in the church of St. Michael's, Pavia, he set out over the Apenines to receive the Imperial Crown at Rome. After apprehending Arnold of Breschia as an earnest of his intentions to support the papal cause, and adjusting certain ceremonial differences with the pope, he was crowned emperor, ["in St. Peter's Church"] June 18, 1155."—*Ency. Brit.*

"Frederick II. (1194-1250), Holy Roman Emperor, surnamed the Hohenstaufen, the most remarkable historic figure of the middle ages, was grandson of Frederick I." "He was elected king of the Romans in 1196." "In July 1215 he ascended the marble throne of Charlemagne, and received the Silver Crown. At a solemn ceremony which followed, he took the cross." "In the autumn of 1220, he was crowned emperor at Rome, on the 22nd of November, renewing his oath at the same time to set out on the crusade with all possible speed." (*Ib.*) After this reign, says Gibbon, "during sixty years no emperor appeared in Italy, and the name was remembered only by the ignominious sale of the last relics of sovereignty." (*Students' Gibbon*, p. 446). Again, Gibbon says: "After the death of Frederick II., Germany was left a monster with a hundred heads. A crowd of princes and prelates disputed the ruins of the empire." (*Ibid.*, p. 447).

This has sometimes been thought to be the "wounded" head. But it was not a wound "by the sword," as required, but rather through the great Guelf and  
 Grand Imperial Ghibelin controversies of those times, in  
 Interregnum which the *papal* aspirations were matched  
 against the *Imperial*. As a result of this  
 great controversy the papacy advanced to the position of the

two-horned or image beast, (to which we will soon give attention) and Imperialism correspondingly shrank out of notice; and all the historians talk of the "Grand Interregnum." Says Koch:—

"The downfall of Imperial authority and the House of Hohenstaufen [or Suabia], and the new power usurped by the princes and states of the empire, occasioned a long series of troubles in Germany, and that frightful state of anarchy known by the name of the *Grand Interregnum*. Strength then triumphed over law and right; the government was altered from its basis; and no other means were found to remedy this want of public security, than by forming alliances and confederations."—*Hist. Europe*, p. 49.

"The numerous republics which had sprung up in Italy, in the 12th and 13th centuries, were torn to pieces by contending factions, and a prey to mutual and incessant hostilities. What contributed to augment the trouble and confusion in that unhappy country was, that, during a long series of years, no emperor had repaired thither in person, or made the smallest attempt to restore the Imperial authority in those states."—*Ibid.*, p. 71.

In harmony with the above, Proctor, the historian, writes:—

"From the middle of the thirteenth century the unhappy divisions of factions which raged without principle or object had the effect of depriving Italy of all general and determined connection. For above 200 years we shall be at a loss to discover among the numerous states of Italy any moment of common action and union on which it is possible to rest as an epoch in her annals. We are thrown on a wide and tempestuous sea of endless revolution, and bloodshed, and crime, and yet these are not the storms of barbarism. The refulgence of intellectual light, the revival of poetry and literature, the dawn and noon-tide of immortal art, play over the troubled scene in strange contrast with its gloomy horrors, with the atrocities of implacable factions, the din of unceasing wars, and the appalling silence of domestic tragedy."—*Hist. of Italy*, p. 55.

A remarkable change took place in Spain at the close of the Grand Interregnum, as told by the historian Koch, when Ferdinand and Isabella united the kingdoms of Castile and Arragon, and became the fifth head of the beast, and a strong supporter of the papacy. Speaking

of it, Mr. Koch says:—

Fifth Head,

Spain—

A.D. 1474-1700

"Spain, which had long been divided into several states, and a stranger, as it were, to the rest of Europe, became all of a sudden a formidable power, turning the political balance in her own favor. This elevation was the work of *Ferdinand the Catholic*, a prince born for great exploits; of a profound and fertile genius, but tarnishing his bright qualities by perfidy and unbounded ambition. He was heir to the throne of Arragon, and laid the foundation of his greatness by his marriage with Isabella (1469), sister to Henry VI., last king of Castile. That match united the kingdoms of Castile and Arragon, which were the two principal Christian states in Spain. . . . The throne was conferred on Isabella and her husband Ferdinand, 1474. . . . Ferdinand demolished the fortresses of the nobles who infested the country; he gave new vigor to the laws; liberated the people from the oppression of the great; and, under pretense of extirpating the Jews and Mahometans, he established the tribunal of the Inquisition (1478), which spread universal terror by its unheard-of cruelties. Torquemada, a Dominican, who was appointed Grand Inquisitor (1483), burnt in the space of four years near 6000 individuals. . . . It was this blind and headlong zeal that procured Ferdinand the title of the *Catholic King*, which Pope Alexander III. conferred on him and his successors (1493)." — *Hist. of Europe*, pp. 97, 98.

Ferdinand was succeeded by his grandson Charles I. of Spain, V. of the empire, who, for the extent of his dominion, and the greatness of his power, was second only to Charlemagne. He was unanimously elected to the Imperial throne on the 28th of June, 1519, and received the news of his elevation at Barcelona. He was crowned at Frankford on the 22d of December, 1519, and again on the 22d of October, 1520, at Aix-la-Chapelle, "and received from the pope the title of Roman Emperor." (*Coxe, and Cham. Ency.*) Following is a statement of his faith and purposes, in his own words, as given in *Coxe's House of Austria*, vol. i. p. 117. Thus he wrote:—

"Descended as I am from the Christian emperors of Germany, the Catholic kings of Spain, and from the archdukes of Austria, and the dukes of Burgundy, all of whom have preserved, to the last

moments of their lives, their fidelity to the Church, and have always been the defenders and protectors of the Catholic faith, its decrees, ceremonies, and usages: *I have been, am still, and will ever be devoted to those Christian doctrines, and the constitution of the Church*, which they have left to me

**His Faith.**

as a sacred inheritance, . . . and to employ all my power and resources, my body, my blood, my life, and even my soul in checking the progress of this sacrilegious doctrine" (meaning that of Luther).

Charles began his reign just as the Protestant Reformation began to arouse the popular thought as well as the states of the empire. He summoned Luther into his presence and before the Diet at Worms in 1521.\* For thirty-six years he labored in vain to crush the life out of the Reformation, and in 1556, wearied and discouraged, he proclaimed "his resolution to seek repose, and devote the remainder of his days to God!" What a pity he had not reached that commendable resolution in the presence of God and Luther at the Diet at Worms! But his brother Ferdinand succeeded him in the empire, and his son, Philip II., to the crown of

Spain, only to continue the war against God, humanity and truth. The latter fitted out a great fleet of 150 ships, called "The Invincible Armada," (of which I have before spoken,) for the purpose of crushing Protestant England, and delivering Queen Elizabeth, "alive or dead," into the hands of the pope. But the project miserably miscarried. "The winds and the waves which do His will," by a timely providence conspired to send most of the inglorious expedition to the bottom of the sea. Lamartine, speaking of this fifth head of the Roman apostasy, says:—

"Never had the sacerdotal system more completely swayed a nation, and never had a nation been reduced to a more abject state of degradation. The Inquisition was its government, the *Autos da fé*,

\* See vol. i. of this work, page 141.

its triumphs—bull fights and processions its only diversions. Had the inquisitorial reign lasted a few years more, this people would have been no longer recognized amongst the civilized inhabitants of Europe.”—*Hist. of the Girondists*, vol. i., p. 177.

“The death of Charles II., King of Spain, the last of the House of Hapsburg in that country, November 1, 1700, occasioned the Spanish war of succession, which called all Europe to arms, and lasted till 1710. The question was whether the crowns of Spain, the Netherlands, Naples and Sicily, Milan, and the vast Spanish possessions in America, should be united with Austria already so powerful, or with France, which was less powerful.”—*Encycl. Amer.*

The next dynasty that espoused the cause of the Church and the “Holy Roman Empire,” was the House of Austria, from the Treaty of Utrecht which settled the question of the succession. Abbott says :—

Sixth Head,

Austria—

A.D. 1713-1781.

“By the peace of Utrecht (1713), though Philip V. was recognized as king of Spain, all his Italian possessions he was compelled to surrender to Austria. . . . The Neapolitan kingdom, the island of Sardinia, and the duchies of Milan, Mantua, and Tuscany, all passed under the scepter of Austria. *Italy merely changed masters.*” —*Hist. of Italy*, p. 495.

For the duration of Austrian influence, notice this statement from Goodrich. He says :—

“The kingdom of Naples passed from the Spanish dominions to a prince of Austria in 1713; and about the same time Piedmont, Savoy and Sardinia were erected into a monarchy, with the title of the Kingdom of Sardinia. The political state of Italy suffered no material alteration from this time till the French Revolution. The Austrian influence was then predominant in Italy.”—*Hist. of Rome*.

Joseph I. (1705), Charles VI. (1711), Francis I. (1745), had severally been elected emperors of “the Holy Roman Empire,” says the *Encyclopædia Britannica*. Charles VI., Maria Theresa’s father, “was of a mild and benevolent disposition, but full of superstition and of prejudices in favor of feudalism and ecclesiastical domination.” His grandson,







He encouraged the arts and sciences, and contributed more to the advancement of learning, during his short reign, than any other sovereign in Europe. In every province he instituted or improved a university, academy or seminaries, founded or augmented public libraries, created establishments for the study of medicine, surgery and botany, natural philosophy and natural history, and built numerous observatories and laboratories. He took away from the priests *the power of censoring books*, a power which they had hitherto exercised with such rigor that, on subjects of religion, morality and government, a valuable and a prohibited publication were almost synonymous terms ; this office he vested in a committee of men of letters at Vienna, whose liberal views were directed to encourage the freedom of the press."—*House of Austria*, vol. iii., pp. 492-494.

These were sweeping changes from Catholic principles, where the power lies in ignorance, superstition, and the most stupendous bigotry, falsity, and inhumanity. But further, to show how completely he cut loose from Rome, among many other things, he enacted the following :—

“Thou shalt not send any money into foreign countries for masses.”

“Thou shalt not seek any dignity of the court of Rome without the permission of thy sovereign.”

“Thou shalt, according to the true principle of Christianity, affectionately and kindly treat those who are not of thy communion.”

Bower says, “the emperor Joseph II. avowed that he was disgusted with the debauchery of the pontifical family ; and in his indignation, he declared that he was resolved to terminate all relation with the court of Rome, and to overthrow ultramontaniam in his states” (*Hist. Popes*, vol. iii. p. 394). Pius, apprehensive of the consequences of such a measure, went in person to Vienna in 1782 ; but though he was honorably received, his remonstrances were ineffectual.

Another head must now develop, to change all this, for  
 “a short space.” It was found in the short

Seventh Head.

France—

A.D. 1780-1789

reign of Louis XVI. and his wife Maria Antoinette, of France,—the last kingdom to uphold the papacy in suppressing knowledge, the Bible and other books, the means of knowledge, and all free thought. Bower says of Louis' reign :—

“The weak Louis XVI., ruled by Marie Antoinette, obeyed the impulses of the priesthood and the nobility, and hoped to arrest the progress of civilization. For a short period it might have been supposed that their sacrilegious wishes would be realized. Two honest ministers, Malesherbes and Turgot, were forced to withdraw from the government. *Letters de cachet* were issued against many literary characters. All presaged a religious reaction. The papal nuncio was so sure of the triumph of the ecclesiastics, and of the return to the traditions of Italian ultramontanism, that he wrote to the pope that France was still worthy of the name of ‘Eldest Son of the Church,’ which the popes had given it; and that speedily *all the philosophers would be crushed, burned, or in the Bastille*. That intelligence, naturally, was received at Rome with transports of joy. The pontiff was more rejoiced because that mode of conversion exactly suited his views, and he wished to put vigorously into operation as the policy of his states, the ancient decrees of his predecessors against all *heretics*.”—*Hist. of the Popes*, vol. iii., p. 392.

“The death of Rousseau and Voltaire, to whose corpses the fanatical priests, at the instigation of the Jesuits, had refused the usual interment, filled the nobility with joy. All supposed that the party, deprived of their chiefs, could easily be crushed, and they began their operations. The prelates addressed the parliament to obtain the vigorous execution of an antiquated decree, that the *printers and distributors of books hostile to popery should be put to death*. ‘We punish by the sword of the executioner,’ said the fiery prelates, ‘the crimes of the press. The philosophers who write against the priests are more culpable than regicides, for they attack God and not man. We demand for them the same punishment, and that their right hands shall be burned.’ Louis XVI. united in that odious persecution against the writers. He threatened the Republic of Geneva with his vengeance if they continued to print anti-papistical books.

Louis XVI.,

A Persecutor.

At Paris and in the provinces he exercised great severity on the book-sellers and printers, because he could not punish the authors who had absconded."—*Ibid.*, p. 399.

Thus it is shown that France, under a monarch of the House of Bourbon, finished the required series of seven independent heads of persecuting Romanism, making war on the saints, for the upholding of the papacy. The short period of this reign, ending during the great Revolution, which immediately dethroned Louis XVI., and the development of "an eighth," nominally supporting head in the Napoleons, belongs to the exposition of chapter xvii. (but see on Napoleon, the 8th head, in chapter xl).


It is now very clear in the light of the history produced concerning so many of the great powers of the world giving countenance, support, allegiance, homage to this state-church beast, why it was said that, "all that dwell upon the earth" [that is, that *reign* in the great *empire* under consideration] \* "shall worship him, whose names are not written in the book of life of the Lamb," etc. They all made war upon the *saints*, which they could not have done if they had not in *heart* honored, revered, venerated, "*worshiped*" the papal more than the Christian system (see page 83).

"And upon his heads the name of blasphemy."—Most manuscripts and versions give *names* of blasphemy: C, the Coptic and Andreas are the exceptions noted by Fausset. But, as suggested by Alford, it does not seem to change the sense, as the name, evidently the same in each case, is written on each head, and may therefore be put either in the singular as to itself, or in the plural as to the heads it characterizes. And that characteristic blasphemy, as J. E. C. in Clarke's *Commentary* clearly shows, was "that well known one of SACRUM IMPERIUM ROMANUM, 'The SACRED (or HOLY)

\* See vol. i., p. 227, and ruler, under *Man*, in index.

Roman Empire.' " This is certainly a blasphemous—"impious, irreverent"—use of the terms sacred and holy—applying them to human kingdoms which persecuted and slaughtered its subjects by the thousand, for no other crime than their respect for the Word of God, and daring to believe it as their personal judgment dictated to them what its true sense was, contrary to the *ipse dixit* of the pope, or the dogmatic assertions of human councils.

The *Golden Bull*, published by Charles IV., January, 1356, is a fair sample of the blasphemous "name" in popular use:—

<p><b>Golden Bull</b> <b>Of Charles IV.</b></p>	<p>"How often hast thou attempted to ruin by division the Christian empire, which God has founded upon the three cardinal virtues, faith, hope and charity, as upon a holy and indivisible trinity; vomiting the old venom of discord among the seven electors, who are the pillars and the seven principal members of the holy empire; by the brightness of whom the holy empire [!] ought to be illuminated as by seven torches, the light of which [] is reinforced by the seven gifts of the Holy Spirit."</p>
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If, instead of "Golden Bull" (its seal in a golden case), Charles had given this notable edict (its seal in a case of corroding brass) the title of *brazen blasphemy*, it would have been a truthful appellation and one well befitting its spirit.

"If any man have an ear, let him hear."—These earnest words of Jesus, which follow in this connection, show that our Lord foresaw what every discerning Christian can now see verified, namely, that few of the Church, even, would care for these revelations and "historic" things. He undoubtedly foresaw that many in our time would assume an over-pious attitude in view of the unpopularity of prophecy, saying, "oh, give us *practical* subjects—something attractive and awakening." What! the coming again of our Lord Jesus Christ, in power and glory—or anything divinely revealed to show the proximity of that event—not

the most practical, the most attractive and arousing subject ! indeed, there must be some mistake, here; for if it is properly and scripturally presented by a Christian minister who loves his Lord more than

**A Practical**

**Subject.**

his own *reputation*, and the hope of His personal presence more than his *salary*, and all the world beside—surely, it should be

most practical and interesting. If the coming of our Lord is *not* the most practical, the most attractive and arousing subject, I greatly fear it is *because it is the most thoroughly Scriptural* subject, that can be chosen, for it is more frequently alluded to than any other theme. And, at least, it should have its full place among other Scriptural subjects, in every Christian pulpit. And because it does not is another evidence that “the love of many” waxes cold. Jesus says of these tokens of His coming again, which some are pleased to term, “dry and historic,” “He that *hath* an ear, *let* him hear.” What wise and profitable servant will reply to his Lord, “not in my church—from my pulpit !” not in the columns of my paper, not from my pen ! Surely, they are Laodiceans, not Philadelphians, who feel and act in this manner. “He that hath an ear, let him hear” these Divine things.

“He that leadeth into captivity shall go into captivity.”—The 19th century has witnessed a most perfect fulfillment of this captivity, as all observers know. Since the taking of Rome by Victor Emmanuel in September, 1870, both Pius IX. and Leo XIII., his successor, have considered and proclaimed themselves prisoners in the Leonine city, and have almost wholly restricted their liberties to the Vatican palace and grounds. A correspondent of the *Boston Pilot*, a Catholic organ, writing from Rome soon after the fall of the city, says :—

**Catholic**

**Witnesses.**

“The Pope is a prisoner! That is the beginning of the end of all the sorrow that now saddens the hearts of Catholics throughout the world. . . . Time after time the journals of Italy attempt to make their votaries believe that the Pope is free. All who are here in Rome, all who think of the state of affairs here, know how diabolically false in teaching—how given to lying, the Italian journals are.”

In a pamphlet entitled, *Papal Rome*, by Eld. S. S. Brewer (1874), I find this quotation from a New York Roman Catholic paper of the time, called the *Saint Peter*: “After showing that the pope is in captivity, and bound in chains of iron bondage by the decrees of Victor Emmanuel,” the writer says:—

“Catholics, behold your Holy Father! And in beholding him in fetters, as Christ was when scourged at the pillar, ask God to behold him and to emancipate him, for Jesus’ sake, with all the power of His justice, of His omnipotence, of His wrath. And something besides prayer is in order. A *crusade* is in order. It is in the hands of the bishops and priests. If they call on the people to arise, the people will arise. In the name of the Most High God of armies let the call be made. Let it be made in every country, in every city, in every parish. The brutish invader from Piedmont is the lieutenant of hell. The vile, lustful, treacherous, excommunicated dog! Why should the Catholic nations suffer him to put the vicar of Christ in fetters?”

One might reply to this benighted vociferator, Why should the above prophecy have been given by Christ, and fulfilled by the will of God? But further, the “captivity”

and desolation *began* much earlier than this,

**Early Captivities** and soon after the French Revolution, which ended the 7th protecting head of the beast.

**Of Popes** The French armies, under General Berthier, entered Rome in February 1798, seized the

**Pius VI., VII., IX.** pope, and, on his refusing to renounce his temporal sovereignty, imprisoned him first at Siena, then at Florence, and Grenoble, and finally at Valence on the River Rhone, where he died in 1799. In 1808, after the papacy had been temporarily restored, through the intervention of Austria, the



French troops again entered Rome, under General Miollis, and took possession of the castle of St. Angelo. Several provinces of the papal States were transferred to the kingdom of Italy; and in 1809 Rome and what remained of the papal territory were declared annexed to France: the pope, Pius VII., was again seized as a prisoner of war, held in "captivity" for five years, and only returned to Rome at the downfall of Napoleon in 1814. In 1848, Pius IX. fled from Rome to Gaeta, a town in Naples, before a popular uprising of the people, returning from this "captivity" in 1850, under the influence of the "*eighth head*" (to be considered in the exposition of chapters 16 and 17). The present "captivity," began, as we have seen, in 1870, has already continued for thirty-one years, and according to prophecy can only end in the complete destruction of the totally anti-Christian system, with the return of Christ. It must continue in this consumption "unto the end" (Dan. vii. 26; 2 Thes. ii. 8).

"He that killeth with the sword must be killed with the sword."—The Romish church had depended upon the power of the sword to accomplish her corrupt purposes for nearly thirteen centuries. Now, as I have shown, the sword of the dragon has slain the papal beast, and the sword of Victor Emmanuel has made the pope a prisoner, and the king of Sardinia the king of all Italy. Said Pius IX. in his allocution to the college of cardinals in December, 1872—unwittingly confessing the fact,—

	"God has surely visited us, venerable brethren, with HIS SWORD,
	hard, and heavy and strong. . . . . God,
The Sword	just and merciful, by whose inscrutable disposition
Of God.	we have been born to see the affliction of our people,
	and the holy city, and to remain in it when it
	is given into the hands of enemies; may he open His eyes and see our
	desolation, and that of the city on which His name has been called."

Many pages might be filled with similar confessions, wrung from unwilling priests and scribes, were it necessary at this point. Others will frequently be required, and given in their places, when we reach the seven last plagues and other references to papal judgments.

“Here is the patience and the faith of the saints.” —*Here*, namely, during the days of the beast’s captivity; beginning with the French Revolution, which began the work of taking away the papal supremacy, and bringing judgments, mourning and captivity in its place before the eyes of the world. This “consumption,” as it is called in Daniel vii. 26, occupies the whole period known in prophecy as “the time of the end” (Dan. viii. 17; xi. 35, 40; xii. 4, 9). It was to this judgment time that the souls under the altar of the fifth seal (see vol. i, pp. 225-227) were directed for hope and rest from persecution. Here is the *patient endurance*, as the *Emphatic Diaglott* and other critical versions correctly render the term *hupomonē*.\* The prophetic importance of this thought is shown by its repetition in the next chapter (xiv. 12), in the same relation to papal judgment. This is the period of time wherein the Bridegroom is said to *tarry* (see the Philadelphian period and the Little Open Book in volume i). The expectation of the Church, or of the five-virgins portion of it, is high for beholding the coming of her King, who, as is clearly taught, and has been confidently believed, is at this time “at hand”—“at the door,” etc.

Thus it is shown that this period is by Divine arrangement, a trial of the patient endurance, and of the faith of the Church, concerning the coming of her Lord, as is also plainly said in chapter iii. 10, 11, to which the reader is specially referred again at this point. But many ten

\*See Ro. ii. 7; 2 Cor. i. 6; 2 Thes. iii. 5.

thousands of her numbers, nominally so reckoned, it must be greatly feared, have thus far refused the trial of their patience, and despised the faith intended to develop the trial. There were but *five* wise virgins in the parable. The promised crown of righteousness is to those few who "love His appearing" (2 Tim. iv. 8), not to the many who despise, or are ashamed of, the expectation. His coming again, "unto salvation," is "unto them that look for Him" with true desire and a consistent public attitude; not to those whose outward life witnesses the inward plea of the "evil servant:"—"my Lord delayeth His coming,"—or of the "scoffer:"—"All things continue as they were from the beginning," etc. Let us be "wise," "walk in the light," and warn those whom the Lord calls foolish of their folly, "no matter what men may say!"



## CHAPTER XXXV.

THE TWO-HORNED BEAST OUT OF THE EARTH—  
HIS HORNS LIKE A LAMB; HE SPAKE AS  
A DRAGON.

THE LATIN KINGDOM A LIVING (ACTIVE) IMAGE OF THE  
LEOPARD, HAVING ALL HIS POWER—HIS MIRACLES,  
HIS MARK, AND THE NUMBER OF HIS NAME.

*Text*, Chapter xiii. 11–18.

11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

14. And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore *and* six.

**B**EASTS, which are as unlike anything in nature as apostasy (which they represent) is unlike truth, are still the subjects of our study. This great deceiver that now confronts us, with his lamb-like horns, is given or exercises all the power of the leopard, and is the more dangerous, since to this lamb-like *military* appearance he adds hypocrisy to the blasphemy of the leopard and strategy to the general falsity of the dragon. The leopard came out of the sea; but this beast was seen—

"Coming up out of the earth."—Coming up out of the restless, agitated sea, as we found (chap. xxxiv.), represents the natural rise of kingdoms, through certain tribes or peoples conquering the recognition of other surrounding



The two-horned, "image" beast "out of the earth;" the "*False Prophet*" that "spake as a dragon."

tribes and nations. When in contrast with the agitated "sea," the "earth" presents a fixed, solid condition or state, and thus easily symbolizes an *established* kingdom or empire. While, as in another place, when in contrast with "heaven," a symbol of the highest or *supreme* authority or power, the "earth" in its natural relationship would represent the highest *subordinate* power or kingdom; that is, great, universal Rome; and then mountains and islands, in later scenes, would stand for lesser and more or less dependent kingdoms.

This two-horned beast, we must therefore understand, rises out of Rome, the greatest established human kingdom, (just as the seven heads rose out of the empire, only,) not by the conquest of war and military force; but through diplomacy, or political influence, rather than direct military advantage. This seems to be clearly drawn from the nature and relationship of the symbols, and is amply warranted in history, as we shall find; namely, in "the **LATIN CHURCH**" or **KINGDOM**.

Yet several views are advocated by different expositors and teachers as to what really constitutes the second beast of chapter xiii. We have a valuable clue in a reference to the same power in chapter xix. 20, where he is called, "the false prophet;" but from which some have thought that Mahomet was intended, simply because he was a false teacher. So Woodhouse connected "Popery and Mahometanism" together as being the two horns. But any such view is manifestly wrong, since Mahomet held nothing in common with Romanism, never in any way favored that system, and can in no sense fill or enter into this prophecy. If he was a false teacher, so were Joseph Smith, Emmanuel Swedenborg, and others, false teachers: yet, who in no other sense are in any way described here. We need to identify



*the* false prophet of this vision, and shall find the answer in the papacy, or "Latin Kingdom"; and nowhere else.

Another view is that the Church of England is the image of the beast, with England and Wales as the two horns. While still another widely published view is that the United States of America is *yet to develop* into *such a* beast! This latter view is prophetic rather than expository, and in my estimation has not the slightest ground even for attention. For whatever power is put forward to represent this beast, we are first to prove that—

"He exerciseth all the power of the first beast before him."—Before him, i. e., (*enôpion autou*), *in his presence*, or *in his sight*—so all authorities except our common version; therefore within the Roman empire, when and while the leopard beast is flourishing; and not in a remote kingdom or another age. Notice the statement: "all the power of the first beast." Not, *as much* power as he exercised; but "*the* [very] *power* of" that beast; i. e., while he should have been exercising it for himself, is the declaration. This new or two-horned beast, therefore, exercises or executes the leopard's (*exousia*) power or authority for him—in his stead, because "in his presence"—usurping the same for his own personal pleasure or aggrandizement. That this is the exact thought of the Revelator, making it impossible to apply the language to the work of England and Wales, the United States, or any other than a Roman power, is also manifest from the next statement—

"And he causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed."—Here is perfect accord and sympathy of feeling, fellowship and action between the two beasts, as regards Romanism. How can it be said that Mahomet, or Henry the Eighth of England as head of the English church, ever manifested any such sympathy with the Roman

leopard? Did not they, on the contrary, assume *for themselves* the distinct and equal dignity that this beast gave to the leodard? Did they not each organize a similar system with the express purpose of *rivaling* the leopard? What power or influence had the Mahometan or the English system, or has the United States Government, over the "earth," out of which the image beast arose,—the Roman earth,—to cause the *rulers* (or "dwellers therein"—p. 148) to worship the Roman system? None whatever. Then we must look for another power that will fit these conditions.

And it seems to the writer a wonder that **The Papacy, after** any expositor should have overlooked the **The Popes Became** Papacy as a system of "temporal princes," **Temporal Princes.** from the 8th century onward,—that great

Latin kingdom,—as a complete answer to this two-horned beast, in every particular. "J. E. C.," in Clark's *Commentary*, following Bishop Newton and Faber, recognizes "the Romish hierarchy" as the beast, with the two branches of "the Latin clergy, regular and secular," as its two horns. While this explanation of the two horns is not correct,—*horns* must be civil powers, according to all precedent,—the exposition as a whole is so much better — more consistent and reasonable—than any other views which I have met, that I am very glad to note it here. Smith's *Bible Dictionary* gives an extended and most discouraging list of discordant views on this chapter; some making absolutely no distinction between the scarlet beast upon which the woman sat, the leopard and the two-horned beast which we are now considering; **Review of Beast** **Relationships.** showing that, despite reputation and fine scholarship on other lines, those writers had no clear views of these symbols, nor valuable information to impart on this subject. For, in the very nature of things,

there must be an intelligent apprehension and clear views of the various meanings and relationships of the symbols to be expounded :—

(1) Of “earth” and “heaven.”

(2) Of the “great red dragon.”

(3) Of the beast “like unto a leopard” which came “up out of the sea.”

(4) Of the two-horned beast “out of the earth”—the “False Prophet” (chap. xix. 20)—before any genuine progress can be made in reliable exposition. Let us, then, carefully consider these several divisions of the subject in that order.

1. *The relationship of Heaven and earth as symbols.*

We must understand, to start with, that “heaven” and “earth” are relative conditions—*supreme* or *Divine* authority put in contrast with a *subordinate* position. God’s authority in ruling the world—symbolized by “heaven”—is manifested through different agencies: first it was through the patriarchs, from Noah onward to the first regularly organized kingdom at Mount Sinai. In that kingdom, Moses was the first king under God; David was the great king; Solomon, the illustrious; and Zedekiah, the wicked prince, and last royal representative in the Israelitish line, ruling with God in that symbolic “heaven.” So long as they were faithful to their trusts, those kings were sustained and blessed; but when they sinned grievously, they were sent into captivity to the heathen; and then the heathen—the Babylonian, Persian and Grecian kings—ruled in the same “heaven.” For God “removeth kings and setteth up kings,” and His rule and His rulers are high over all. He once gave the heathen king, Nebuchadnezzar, a lesson in the loss of his kingdom and his reason, “till he knew that the Most High God ruleth in the kingdom of men, and that He appointeth over it whomsoever He will” (Dan. v. 21; and see iv. 17,

25, 32). Thus when the Church "grievously sinned, said" the prophet, "the heathen [the dragon] entered into her sanctuary" (Lam. i. 10). **How the Dragon Got into Heaven.** That is the only way the dragon ever could have got into "heaven": by entering the Church or "kingdom of heaven." As God said to Pharaoh: "For this cause have I raised *thee up*, for to shew in thee *My* power." God humiliated "the sinful kingdom" (of heaven), and three times overturned it; exalting the heathen to "heaven"—the place of the sun-clothed woman (before her apostasy)—to rule over Israel! After the Babylonian dragon, the Medo-Persian and Grecian, came the Roman. It was after Christ had reinaugurated the overturned kingdom, and the Church had again "grievously sinned" in the days of Pergamos," that pagan Rome "entered into her sanctuary"; fought her, and made the "war in heaven"; and when, as the Prophet observes, "the kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem" (*Ib.* iv. 12). And this is the adversary (second "Lucifer") that "fell from heaven" when he was "cast out into the earth" by the beast that rose out of the sea (as we carefully noted in studying chapter xii).

## *II. The relationship of the dragon to these symbols.*

The dragon, the Western, pagan empire, being cast out of a ruling position by "Michael and his angels," was now in that subordinate condition known as "the earth;" leaving Michael and his angels (that became, as we found, the leopard beast) in "heaven—in supreme control in the great Roman empire. For although they were located

**Heaven and Earth Located.**

in the Eastern or Grecian empire," yet the majesty of a sole monarch was *perceiving* and *protecting* "at the same time, BOTH THE EAST AND THE WEST." Does not every reader see by this where "heaven" and "earth," as used in these symbolisms, are located? Were not the leopard in the East, and the dragon in the West, now relatively "in heaven" and "in the earth," both as regards symbolic locality, and supreme and subordinate conditions? Must not the two-horned beast, then, rise both out of the West, and out of subordination, in order to rise out of "the earth"? Hold this thought in mind, while we consider briefly,—

### *III. The relationship of the leopard to these symbols.*

1. He is the model for the "image." 2. Grecian, or New Rome in the East, is the body and original head of the beast, as we have already found, but having his ten horns and seven heads in the West, and his mouth, the papacy, also in Rome. The popes were all in the West, locally, and in subjection, conditionally, at the time of the union of Church and State in A.D. 519; for they did not at that time assume to command emperors. On the contrary, we then found the pope appealing subordinately to the Eastern emperor to use his power and authority to drive the so-called heretics out of the Church. Speaking of the emperors during the period of the second head (962-1024), Koch says:—

"At this period . . . the emperors may be regarded as true monarchs, dispensing, at their pleasure, all dignities, civil and ecclesiastical. . . . This greatness of the German emperors gave rise to a system of polity which the popes took great care to support with all their credit and authority. According to this system, the whole of Christendom composed as it were a single and individual republic, of which the pope was the spiritual head [the "mouth"—as we have seen], and the emperor the secular. The duty of the latter, as head and patron of the Church, was to take cognizance that nothing should

be done contrary to the general welfare of Christianity. It was his part to protect the Catholic church, to be the guardian of its preservation, *to convocate its general councils*, etc. . . . They had the title of masters of the world and sovereign of sovereigns bestowed on them. A more important prerogative was that which they possessed in [105] *the election of the popes*. From Otho the Great to Henry IV., *all the Roman pontiffs were chosen, or at least confirmed, by the emperors*. Henry III. deposed three schismatical popes (1046), and substituted in their place a German, who took the name of Clement II. The same emperor afterwards nominated various other popes of his own nation."—*Hist. of Europe*, pp. 29, 30.

The German emperors had a custom of surrounding themselves with a retinue of brave young men, "attached to their persons," to whom  
**Origin of the** men, "attached to their persons," to whom  
**Feudal System.** they could entrust many cares and responsibilities, and especially in times of war.

They granted to them "the enjoyment of certain portions of land, which they dismembered from their own territories," says Koch (page 16). "These grants, known at first by the name of *benefices*, and afterwards as *fiefs*, subjected those who received them to personal services, and allegiance to the superiors of whom they held them." These were intended to return when the expected service ceased. But at length they came to be considered as hereditary. "Conrad II. was the first emperor that permitted the transmission of fiefs to sons and grandsons" (page 30). This was the origin of "feudalism" which, at least, instead of conserving the interests intended, worked to their ruin.

#### IV. *Spiritual feudalism, a rising image of the beast.*

The same thing occurred ecclesiastically, and worked even a greater share of the ruin of Imperialism. Bishops were granted fiefs, and also the privilege of governing the "royal cities" in which they resided.

"In consequence of this, the possessions of the crown were by degrees reduced to nothing, and the *authority* of the emperors declined with the diminution of their wealth. The bishops, at first devoted to



the emperors, *both from necessity and gratitude*, no sooner perceived their own strength, than they were tempted to make use of it, and to join the secular princes, in order to sap the Imperial authority, *as well as to consolidate their own power*. To these several causes of the downfall of the empire must be added *the new power of the Roman pontiffs*, the origin of which is ascribed to Pope Gregory VII."—*Ibid.*, p. 31.

The bishops of Rome, always jealousy personified, were quick to make the most of any possible advantage that lay in their reach. This **Thence Arose the Two-horned Beast.** was a great opportunity for the pope to seize the temporal headship of enfeebled Imperialism and annex it to his own spiritual office. That this was done, to the wonder of the world, all history attests; until, as the prophecy requires, the PAPACY became, in itself the head of the Empire as well as of the Church—exercising "all the power of the first beast, in his presence." The pope had before been only "spokesman" in the great Roman copartnership. Now he comes, in himself, to represent the whole business: he assumes all the responsibilities, "exercises all the power," and is head, mouth, body and tail of the great first beast, which had the wounded head—an "image," a very working model, of the original. And this is the consensus of historic testimony. Hear it:—

"A new and powerful monarchy rose on the ruins of the German empire, that of the ROMAN PONTIFFS; which **Hear Koch.** monopolized both spiritual and temporal dominion, and [1850] extended its influence over all the kingdoms of Christendom. This supremacy, whose artful and complicated mechanism is still an object of astonishment to the most subtle *politicians*, was the work of Pope Gregory VII. . . . Being raised himself to the pontifical throne, scarcely had he obtained the *Imperial* confirmation, [!] when he put in execution the project which he had so long been concerting and preparing, namely, the erecting of a spiritual despotism,\* extending to priests as well as to kings; *making*

\* "He was the first of the pontiffs that assumed the title of *Pope (Papa)*, to the exclusion of the other bishops and prelates who had formerly made use of that denomination."

*the supreme pontiff the arbiter in all affairs, both civil and ecclesiastical—the bestower of favors and the DISPENSER OF CROWNS.* The basis of this dominion was, that the Vicar of Jesus Christ should be superior to all human power. The better to attain his object he began by withdrawing himself and his clergy from the authority of the secular princes.

“At that time the city of Rome, and the whole ecclesiastical states, as well as the greater part of Italy, were subjects of the kings of Germany who, in virtue of being kings of Italy and Roman Emperors, nominated or confirmed the popes, and installed the prefects of Rome, who there received the power of the sword in his name. . . . The popes used to date their acts from the years of the emperor’s reign, and to stamp their coin with his name; and all the higher clergy were virtually bound and subject to the secular power, by the solemn investiture of the ring and crosier. This investiture gave to the emperors and the other sovereigns the right of nominating and confirming bishops, and even of deposing them if they saw cause.

. . . . [1073] Gregory VII. prohibited, under pain of excommunication, *all sovereigns* to exercise the right of investiture, by a formal decree which he published in a council assembled at Rome in 1074. . . . He aimed at depriving princes of the right of nominating, confirming, or deposing prelates, . . . *especially . . . of nominating and confirming popes.*”

“This pontiff, in a Council at Rome (1079), at length prescribed a new oath which bishops were obliged to take; **Royal Rights** the main object of which was not merely canonical **Of St. Peter.** obedience, but even fealty and homage, such as the prelates, as lieges, vowed to their sovereigns,—and which the pontiff claimed for himself alone, bearing that they should aid and defend against the whole world his *new supremacy*, and what he called the **ROYAL RIGHTS of St. Peter.**”—*Hist. Europe*, pp. 36, 37.

“While occupied with the means of extending his power over the clergy, Gregory did not let slip any opportunity of making encroachments on the authority of princes and sovereigns, which he represented as subordinate to that of the Church and the pope. As supreme head of the Church he claimed a right of inspecting over all kings and their governments. . . . He presumed to listen to the complaints of subjects against their princes, and claimed the right of being a judge or arbiter between them. In this capacity he acted towards Henry IV., Emperor of Germany, who [legally] enjoyed the rights of sovereignty over Rome and the pope.—*Ibid.*, p. 38.

Every schoolboy, nearly, is familiar with the story of the emperor's journey to Canossa and his experience there as a penitent—bareheaded and barefooted, in midwinter, clothed only in a haircloth shirt, for three days he waited at the castle door before he could obtain admittance to beg pardon from the pope, who had not only deposed him, but had absolved all his subjects from any loyalty to his reign. Never had a king submitted to such humiliation ; but it was the price of his kingdom. " Until that time," says Koch, " the emperors had exercised the right of confirming the popes, and even of deposing them, should there be occasion ; but by a strange [REF] *reverse of prerogatives*, the popes now arrogated to themselves the confirmation of the emperors, and even usurped the right of dethroning them " (page 38).

It is plain to be seen that this work of the popes was not to destroy the Imperial office ; but to secure and exercise the legitimate authority of the throne in " the presence " and with the sanction of the emperor. And it will be difficult to picture, even in a scene of fancied events, a more clear fulfillment of any prophecy than this. But I will cite other testimonies :—

" Upon the ruins of the ancient Roman empire there arose, gradually, a *new empire*, which soon became *all the more powerful*, as it claimed control over the souls of men as well as their bodies, and extended its dominions beyond this life into eternity. Rome became after a short interregnum, once more the seat of the *central power in Europe*, and thus earned the historic name of the ' Eternal City.' . . . They claimed and gradually obtained superior powers, presided at great councils, and *enforced obedience to their decrees*. The bishop of Rome not only inherited the prestige of the former capital of the world, but skilfully enhanced it by claiming superior spiritual authority as successor to St. Peter, the presumed first bishop of Rome." *Johnson's Cyclopædiā*.

While Gregory VII. is justly credited with bringing to maturity this power of the papacy which constitutes a distinct and independent beast, we must not overlook the work of former popes and emperors which contributed to this end. As in the case of the leopard, Constantine laid the foundation upon which Justinian finally completed the organization of that kingdom, so Gregory II. and Stephen II. in the days of Pepin, king of the Franks, began the work completed by Gregory VII. Of this earlier work, Koch says:—

“The Romans especially took occasion from this [namely, the destruction of images carried on by Imperial authority from Constantinople] to expel the duke or governor, who resided in their city on the part of the emperor; and they formally erected themselves into a republic (730) under the pontificate of Gregory II., by usurping the *rights of sovereignty*, and at the same time *revising the ancient names of the Senate and the Roman people*. [REVISIT] The pope was recognized as chief or head of this new republic, and had the general direction of all affairs, both at home and abroad. The territory of this republic, formed of the duchy of Rome, extended from north to south, from Viterbo as far as Terracina; and from east to west, from Narni to the mouth of the Tiber.”—*Hist. Europe*, p. 18.

I think no one can fairly question the fact that the Papacy, under the popes as temporal princes, became an independent sovereignty, and exercised all the power of the leopard beast, and that in his sight. As I said, this is the general testimony of historians. David Simpson says:—

“It was in the year of our Lord 755, that the Pope of Rome absolutely shook off the authority of the Emperor. From this year the Popedom is to be dated in the full sense. This year too, Pepin, king of France, sent the keys of Ravenna and the Pentapolis to the Pope.”—*Key to the Prophecies*.

“The splendid donation was granted in supreme and absolute dominion, and the world beheld for the first time a Christian bishop invested with the prerogatives of a *temporal prince*; the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the

palace of Ravenna."—*Decl. and Fall*, etc., vol. v., ch. xlix., ¶ 15.  
 "The sovereignty of Rome no longer depended on the choice of a fickle people; and the successors of St. Peter and Constantine [105] were invested with the purple and prerogatives of the Cæsars."—*Ibid.* ¶ 16.

"And thus was the Pope of Rome finally raised to the station of an earthly sovereign, and took rank among the  
**Hear Dowling.** kings of the earth."—*History of Romanism*, p. 172.

Mr. Bower, in closing his account of the papal acquisition of temporal sovereignty, remarks:—

"And now that we have seen the temporal  
**Hear Bower** power united *in the popes* to the spiritual, the crown to the mitre, and the sword to the keys, I shall leave them for a while, and close this present volume."—*Hist. Popes*, vol. iii. (original edi.).

We must not spend more time on a point so well established, but proceed to note the other means of identification.

"And he had two horns like a lamb."—A lamb may have as real horns as any beast, but they are comparatively small, inconsiderable, as is its body when compared with other beasts. The horns of the eighth chapter of Daniel are described as "high," "great" and "notable ones." Beasts, in symbol, uniformly represent *civil* power; and heads and horns, as uniformly represent so many *divisions* of such civil power. Inasmuch as this beast represents the Papacy in the role of civil rulers—or, according to their claims, as "invested with the purple and prerogatives of the Cæsars"—the two lamb-like horns must represent the two  
 inconsiderable provinces which were made  
**States of** the basis of the exercise of any temporal  
**The Church.** power; namely, the duchies of RAVENNA and SPOLETO.

The city of Ravenna was the seat of the Exarchs, or provincial governors who represented the Eastern emperors in the West. I have already cited, in the last preceding chapter,



the history of the retransfer of the Imperial center, from the East to the West, in the formation of the seven heads of the dragon-leopard kingdom or union. But when the Eastern emperors relinquished their hold on the West, Ravenna was taken by the Lombards; and the Exarchate, and the independence of the popes and of the city of Rome were only delivered from their grasp by the power and friendship of the Carlovingian dynasty—now becoming *the first head of the beast*. Of this Gibbon says :\*

“ Since the revolt of Italy, and the loss of the Exarchate, the distress of the Romans had exacted some sacrifice of their independence. Yet, even in this act, they exercised the right of disposing of themselves; and the decrees of the senate and people successively invested Charles Martel and his posterity† with the honors of Patrician of Rome. The leaders of a powerful nation would have disdained a servile title and subordinate office; but the reign of the Greek emperors was suspended; and, in the vacancy of the empire, they derived a more glorious commission from the pope and the republic. The Roman ambassadors presented these patricians with the keys of the shrine of St. Peter, as a pledge and symbol [KEY] of sovereignty; with a holy banner which it was their right and duty [as head of the beast] to unfurl in the defense of the Church and city. In the time of Charles Martel and Pepin, the interposition of the Lombard kingdom covered the freedom, while it threatened the safety of Rome; and the *patriciate* [or exarchate] represented only the title, the service, the alliance, of these distant *protectors*. The power and policy of Charlemagne annihilated an enemy [the King of the Lombards], and imposed a master. In his first visit to the capital, he was received

with all the honors which had formerly been paid  
**Price Paid for** to the exarch, the representative of the emperor;  
**Temporal Power.** and these honors obtained some new decorations  
 from the joy and gratitude of Pope Adrian the  
 First. No sooner was he informed of the sudden approach of the  
 monarch, than he despatched the magistrates and nobles of Rome to  
 meet him, with the banner. . . . The people swore allegiance

\* The somewhat lengthy extract which follows seems necessary to acquaint the reader, who may not be supplied with other convenient references, with the origin of the papal *horns*. But it will also forcibly remind the thoughtful reader of the “power of the first beast” in practical exercise, all which this beast of two horns must himself assume and exercise.

† His son Pepin, and his grandson Charlemagne, etc.



to his person and family: in his name money was coined, and justice was administered; and the election of the popes was examined and confirmed by his authority. Except an original and self-inherent claim to sovereignty, there was not any prerogative remaining, which the title of emperor could add to the patrician of Rome.

"The gratitude of the Carlovingians was adequate to these obligations, and their names are consecrated as the saviours and benefactors of the Roman church. [REDACTED] Her ancient patrimony of farms and houses was transformed by their bounty INTO THE TEMPORAL DOMINION OF CITIES AND PROVINCES; and the DONATION OF THE EXARCHATE was the first fruits of the conquests of Pepin. Astolphus [the Lombard king] with a sigh relinquished his prey; the keys and hostages of the principal cities were delivered to the French ambassador; and, in his master's name, he presented them before the tomb of St. Peter. The ample measure of the EXARCHATE might comprise all the provinces of Italy which had obeyed the emperor and his vicergerent; but its strict and proper limits were included in the territories of Ravenna, Bologna, and Ferrara: its inseparable dependency was the Pentapolis, which stretched along the Adriatic from Rimini to Ancona, and advanced into the midland country as far as the ridges of the Apenines. In this transaction, the ambition and avarice of the popes have been severely condemned. Perhaps the humility of a Christian priest should have rejected *an earthly kingdom*, which it was not easy for him to govern without renouncing the virtues of his profession. . . .

#### THE TWO LAMB-LIKE (INCONSIDERABLE) HORNS IDENTIFIED.

"The splendid donation was granted *in supreme and absolute dominion*, |  
 Duchy of Ravenna, and the world beheld for |  
 the first time a Christian bishop invested with the prerogatives of a *temporal prince*; the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the palace of RAVENNA, [WITH THE PENTAPOLIS].

"In the dissolution of the Lombard kingdom, the inhabitants of THE Duchy of Spoleto. DUCHY OF SPOLETO sought a refuge from the storm, shaved their heads after the Roman fashion, declared themselves the *servants and subjects of St. Peter*, and completed, by this voluntary surrender, the present circle of THE ECCLESIASTICAL STATE."—

*Decl. and Fall.*, vol. v., ch. xlix., ¶¶ 14, 15.

These states, in which is situated the "Eternal City," the proud old capital of the empire, have for centuries been known as the "Papal States," or "States of the Church"—"the Patrimony of St. Peter." In this capital, and in these states the pope has been the unlimited sovereign since the days of Pepin and Charlemagne, until dethroned (in 1870) through the "vials" and judgments predicted in this Revelation. These states had a population of 3,000,000 inhabitants, furnished a revenue of "\$14,000,000" which the pope annually collected, and an army of about 17,000 soldiers, which he controlled. Their boundaries and dimensions are thus stated by Savage:—

**Boundaries of Papal States.** "The Papal States are bounded on the north by Venetian Lombardy, on the east by the Adriatic, on the southeast by the kingdom of Naples, on the southwest by the Mediterranean, and on the west by Tuscany and Modena. Their extreme length is 260 miles; their breadth varies from 20 to 95 miles. They extend along the shore of the Adriatic, from the Po to the Tiber, a line of 175 miles, and 120 on the Mediterranean. The government is *wholly ecclesiastical*, no one being eligible to fill any civil office who has not attained the rank of abbot. The *pope enacts all laws*, and nominates to all clerical appointments. He is assisted, however, by the college of cardinals, comprising about seventy members; and the different branches of the government are conducted each by congregations, with a cardinal at its head. Rome, the capital of the Papal States, which had been governed by kings, was given by King Pepin to Stephen II., pope of Rome, in 756, and confirmed by Charlemagne in 774."—*The World, Geograph., Hist., Statis.*, p. 370.

If the horns of this beast gave it a lamb-like appearance and attitude towards his subjects and the world at large, his voice should have undeceived them, for—

"He spake as a dragon."—In her early apostasy, the Church was captivated with the learning and "vain philosophy" of the heathen philosophers, received many

of their doctrines, and practiced their rites. See first two paragraphs on page 358 of volume i., quoted from Mosheim, vol. i., bk. ii., pt. ii., chaps. iii. and iv. To which I may add here (from same place—page 119) the following :—

“The rites and institutions by which the Greeks, Romans and other [pagan or dragonic] nations had formerly testified their religious veneration for fictitious deities, *were now adopted*, with some slight alterations, *by Christian bishops*, and employed in the service of the true God. . . . (they) imagined that the nations would receive Christianity with more facility, when they saw the rites and ceremonies, to which they were accustomed, adopted in the Church, and the same worship paid to Christ and his martyrs [see] which they had formerly offered to their idol deities. Hence it happened, that, in these times, the religion of the Greeks and Romans differed very little in its external appearance, from that of the Christians. They had both a most pompous and splendid ritual. Gorgeous robes, mitres, tiaras, wax-tapers, crossiers,\* processions,† lustrations, images, gold and silver vases, and many such circumstances of pageantry were *equally* to be seen in the *heathen* temples, and in the *Christian* churches.”

How can it be described better than by the words of the Revelator : “*he spake as a dragon.*” Bliss gives the following concise summary of paganized Romanism :—

“Rome deified her heroes ; the papacy canonized her saints.

“The ghosts of the departed were the gods of  
**Aping Paganism.** the heathen ; and the papists supplicate the dead.

“The pagans burned incense to their gods ;  
 the papists burn incense in their religious ceremonies.

“The ancient heathen sprinkled themselves with ‘holy water’ ;  
 the papists use the same material in a similar manner.

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\*“The lituus which, among the ancient Romans, was the chief ensign of the augurs, and derived its name from its resemblance to the *military trumpet*, became a mark of episcopal dignity (!) We call it the crossier or bishop’s staff.”

†“The word *supplications*, which I have rendered by that of *processions*, signifies, among the pagans, those solemn and public acts of gratitude for national blessings, or deprecations of national calamities, which were expressed by the whole body of the people by a religious approach to the temple of the gods which, by a decree of the senate, were open to all without distinction.”

"Lactantius says of the pagans, they 'light up candles to God as if He lived in the dark; and do they not deserve to pass as madmen who offer lamps to the author and giver of light?' This custom is imitated by the papists in the use of wax candles on their altars.

"The old Roman Pantheon, which was dedicated by Agrippa 'to Jove and all the gods,' was rededicated by Pope Boniface IV., about A. D. 610, 'to the blessed Virgin and all the saints.'

"The ancient statue of Jupiter stands now as the statue of St. Peter!

"The pagans had their vestal virgins; the papists have their nuns."—*Comm. on the Apoca.*, p. 190.

Dr. Middleton, describing his visit to Rome in 1720, says:—

"Nothing, I found, concurred so much with my original intention of conversing with the ancients; or so much  
**Dr. Middleton's** helped my imagination, to find myself wandering  
**Experience.** about in old heathen Rome, as to observe and attend to their religious worship; all whose ceremonies appear plainly to have been copied from the rituals of primitive paganism."—DOWLING, *Hist. Romanism*, p. 114.

Thus we see how much the papal beast spake and taught "like a dragon." He aped the dragon in all things—doctrines, rites and ceremonies, government—civil and ecclesiastical—and the very methods of their administration.

"And causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed:"—The *earth* is the empire as subordinated to the pope, as "God on earth;" the *dwellers* there in being the rulers and officials of the empire, particularly the exarchs, as has been frequently noted. (See *rulers* under "man" in index of first volume.) The popes blasphemously made it the "Holy Roman Empire," ("names of blasphemy," it will be remembered, were written on the heads of the leopard, which represented that empire,) and caused all to reverence the civil arm which was thus flattered into greater favors to the so called spiritual office. The extract

from Gibbon beginning on page 144 is a fair illustration of this work. The "holy banner" which the pope sent out by the *magistrates and nobles* of Rome at Charlemagne's first visit to the "holy city;" the people's swearing allegiance to his person and family; coining money and administering laws *in his name*; concecrating them "as the saviours and benefactors of the Roman church," etc., etc., is a clear case of hero or Imperial worship. See also page 83.

But this is also a wonder-working beast, so that —

"He maketh fire come down from heaven on the earth in the sight of men."—This has usually been explained in a literal way, referring it to the pretended miracle of causing burning tow to fall from the ceiling in the presence of the people—the trick being worked by a person secreted in the loft; or to the *autos da fé*—"acts of faith" [?]  
—celebrated by the Inquisition in publicly burning the Saints, falsely charged with heresy, at the stake, and claiming authority from heaven to do so. And if literal, pretended miracles were meant, there were a plenty of them. • Says Gibbon, with his customary irony,—

"The credulity or prudence of Gregory was always disposed to confirm the truths of religion by the evidences of ghost miracles and resurrections, and posterity has paid to his memory the same tribute which he granted to the virtues of his, or the preceding generations."  
—Vol. iv., p. 422.

But there is the most striking answer to this prediction, if we hold to our rule of symbolism, in the doctrine of purgatory and hell, which they taught was a place of great torment, in fire, awaiting all unfaithful Catholics instantly after death—where the still conscious, "never-dying" soul (?) of the dead body would feel all the pangs of devouring flames! From the purgatorial department of this strange fire from



heaven, (!) the blasphemous priests, claimed power to deliver souls on the payment of money (!) and restore them to peace with the Church and with God ! Stupendous miracle of a fiendish faith ! But these miracles of the “unseen world” were attested in the minds of the helpless, deceived masses, by the awful visible tortures of the “holy Inquisition,” and the horrible burnings of living victims of the *autos da fé*. This view will appear the more certain as the sentence is completed :—

“And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast.”—The whole theory of purgatory and a present burning hell for the torture of lost *spirits*, the most powerful lever in the possession of Romanism for swaying and controlling the ignorant and superstitious masses under its influence, is a base deception, a slander also upon the character of a God of mercy and loving kindness ; being nowhere taught, implied or warranted in the Scriptures of truth, when understood and correctly interpreted ; since they everywhere agree that death is a state of entire unconsciousness.\*

The word *sêmcia*, rendered wonders in verse 13, and miracles in this, means, simply, signs. Neither the popes nor their priests can work real wonders. But they pretended to ; and their *autos da fé*, which they perpetrated in the *presence of Roman emperors and princes*, helped on the delusion ; thus they “deceived,” by making it appear, not only in that horrid cruelty, but also in their affected ministrations, ostentatious parades and false teachings, that they could bind men in, or loose them from, the flames of purgatory. Their

\*See Gen. 2 : 17 ; 3 : 17-19 ; vii. 21-23—Nothing is intimated in these texts, or any other, but dissolution to dust. See also Num. xvi. 29-33 ; Job vii. 21 ; xiv. 10-12 ; xvii. 1, 13-16 ; Psal. vi. 5 ; xxx. 9 ; lxxxviii. 10-12 ; cxv. 17 ; cxlvi. 2-4 ; Eccl. ix. 5, 6, 10 ; Isa. xxxviii. 10, 18, 19 ; Obad. 16 ; Mal. iv. 1-3 ; Matt. x. 28 ; Lu. xiii. 1-5 ; John iii. 17, 18, 36 ; Ro. i. 32 ; vi. 21-23 ; 2 Pet. ii. 12, etc.



dupes, under the power of superstition, imagine they can see the lurid flames, and hear the wails of "the damned;" and they impoverish themselves of the necessities of life, to *reward* the priest for the exercise of his power to relieve them.

"Saying to them \* \* \* that they should make an image to the beast, which had the wound by the sword and did live."—The wounded beast is the leopard, which consisted of a union, as we have shown, of the Grecian empire, of the East, with the Papal "mouth," this "two-horned beast" or "false prophet" (chap. xix. 20), of the West. These great false teachers, the popes, at first united with the empire for the military help it would afford them in enforcing their blasphemous claims, edicts and decrees against the saints of God who came under their ban as "heretics." But when this dragon-speaking beast (with his lamb-like horns) got well under way through the union, he brazenly assumed and arrogated to himself all the power and authority of the union, both of the Church and of the State—the civil as well as the ecclesiastical. He did, and assumed the responsibility of, the whole business; thus insisting on himself—being made "an image"—the very impersonation of the whole power and authority of the old wounded beast. And this, in the strange freaks and superstitions of those times, was granted to the full by the duped and deceived emperors and princes who were the natural or legal incumbents of the empire—those who "dwelt on the earth." Recall here the historic testimonies given from page 139, onward—of Koch, Schele de Vere, Simpson, Gibbon, Dowling, Bower and Gibbon again.

"And he had power to give life unto the image of the beast, that (it) should both speak,"—That is, the papacy, the "two-horned beast" (the "mouth" of the leopard), had now arrogated to itself such power, that it

could thoroughly vitalize its ideal vicariate of "God on earth"; and in *speaking* "*ex cathedra*" now images or personifies the entire original union, and controls, with one *voice*, both the Church and the Empire. He became the head and center, body and circumference; as I have abundantly proved, of all ecclesiastical and national *life*; speaking "for God!" and commanding the world! No prophecy was ever, or can ever be, more clearly and exactly fulfilled than this has been.

"And cause that as many as would not worship the image of the beast should be killed."—Originally he caused "the earth and them that dwell therein to worship the first beast"—the leopard. And we saw how the Vicar of Christ, in craftily toadying to the secular power,—to imperialism and militarism,—and, through the gratitude and superstition of the royal imperators, in time elevated himself to the place of power and worship. And now he *caused* to be killed all the non-worshippers of the image. It was the popes and priests and a few zealots of the lower ranks of the Church that caused all the horrid butcheries and burnings which, through the centuries, amounts to many millions; yet they deny that the *Church* was responsible for the persecutions, and claim that it was the work of the civil powers. But any history of the Martyrs, the Inquisition, or of Romanism, will show how false is the claim. If the civil powers assisted in the bloody work, they were first *caused* to do so, deceived by the false piety and pretensions of the papacy. Bliss declares that the following statements are substantiated by Bellarmine and other early Catholic writers, themselves:—

"The ecclesiastical officials punished rebellious subjects, by delivering them over to the civil arm; which punished heretics according to the *will of the papacy*."—*Comm. Apoc.* p. 210. "Lucius III. and Innocent III. by formal decrees required them to be seized, condemned, and delivered by the civil magistrates, to be capitally punished

and enjoined the princes and magistrates to execute on them the sentences denounced by the canon and civil laws."—Lord's *Expo. of the Apoc.*, p. 434.

In 1520, John Esch and Henry Voes, two young Augustine monks who had received the truth through Luther, escaped from the inquisitors at Antwerp, but were arrested in the Low Countries, and challenged to retract their *opinions*. They replied with firmness: "We will retract nothing; we will not disown God's Word; we will rather die for the faith."

Inquisitor.—"Confess that you have been deceived by Luther."

Esch.—"As the Apostles were deceived by Jesus Christ."

Inquisitor.—"We declare you to be heretics, worthy of being burnt alive: and [👉] we deliver you over to the Secular Arm."\*

\*On the first of July 1523, these noble young martyrs were led out and bound to the stake—"the first martyrs of the Reformation." The execution lasted four long hours, as, chained to their stakes, they endured the dreadful suspense and the enticements to recant. "Their calmness, their constancy, their piety, and their youth, drew tears from the inquisitors themselves." At last drawing near, they said, "Once more we ask you if you will receive the Christian [Catholic] faith?"

The Martyrs. — "We believe in the Christian Church, but not in your Church." "Be converted, be converted," cried the inquisitors, "or you will die in the name of the devil." "No," answered the young men; "we will die like Christians, and for the truth of the Gospel." And so they did: their last prayer being, when the cruel flames leaped up about them, "O Lord Jesus, Son of David, have mercy on us!"

"All good men shuddered;" Luther calmly wrote a hymn; "and soon throughout Germany and the Low Countries, in towns and villages, were heard accents of *song* which communicated an enthusiasm for the faith of the martyrs." These are the words: —

But again take the third canon of the 5th Council of Toledo, as proof of the Church's responsibility :—

“ We, the Holy Council, promulge this sentence, pleasing to God, that whosoever hereafter shall succeed to the kingdom shall not mount the throne till he has sworn, among other things, to permit *no man to live* in his kingdom who is not a Catholic (*nullum non Catholicum*). And if, after he has taken the reins of government, he shall violate this, let him be *anathema mar-anatha* in the sight of the eternal God, and become fuel for the eternal fire.”—*Caranza*, p. 404.

Many pages of such testimony might be quoted if it were necessary to do so. But again, this beast “ causeth all, both small and great, rich and poor, free and bond, to receive—

“ A mark in their right hand, or in their forehead.”—A mark, in symbols, is intended to designate the followers of the system or power that does the marking. It also promises protection and favor to those who bear the mark ; and threatens disfavor or death upon those who do not. The symbolic mark, or “ seal of God,” is always put in the forehead (see Ezek. ix. 4 ; Rev. vii. 3 ; ix. 4 ; xiv. 1), and is there typical of faith—an intelligent reception of the truth, and a willing obedience to the will of God. But the beast always places his mark indiscriminately in the hand or in the forehead, having no desire for an intellectual, but rather for a blind assent to his creed, and a servile obedience to his will. The *mark* indicates service ; its *character*, whose

“ Flung to the heedless winds,	Jesus hath now received
Or on the waters cast,	Their latest living breath,—
Their ashes shall be watched,	Yet vain is Satan's boast
And gathered at the last.	Of victory in their death.
And from that scattered dust,	Still, still, though dead they speak,
Around us and abroad,	And trumpet-tongued proclaim
Shall spring a plenteous seed	To many a wakening land,
Of witnesses for God.	The one availing Name.”

D'AUBIGNE, *Hist. Reformation*, vol. iii., pp. 150-156.

servant; and its *location*, whether the service is rendered blindly and abjectly, or intelligently and willingly. The mark of the Christian, therefore, would be recognized by an intellectual acceptance of the principles and doctrines of Christ, and voluntary obedience to his law. While the mark of the beast would, as evidently, be recognized by a slavish subjection to the beast either through a blind, or, in cases, an intelligent comprehension and acceptance of the blasphemous theories and subtleties of Romanism. The mark is very easily discerned by all those who are at all familiar with the Word of God, in either class. Being in the forehead, it represents intelligent *zeal* in the cause indicated; in the right hand, a blinded *zeal* for its cause.

Sabbatarians teach that the mark of the beast is the observance of Sunday as a day of worship  
**Sabbatarian View.** instead of Saturday, the Sabbath of the law,  
**An Error.** from the false claim that the popes, Constantine, or some one other than Christ, "changed" the observance from the seventh to the first day of the week. But it cannot be shown from a line of history that Constantine or the popes *changed* the day. They received the day when they received the Church, and as it came to them with the Church from the Apostles: and they made laws for the observance of the first day of the week, and other things connected with Christianity, *not as opposed to or offsetting the law of the old covenant*, but as opposed to paganism or any other open indifference to the claims of religion in their day. The observance of Sunday, the first day of the week, as commemorative of the resurrection of our Lord is not a *characteristic* of Romanism, but of Christianity itself. It was typified in the waving of the "first-fruits" under the law, "*on the morrow after the sabbath*" (Lev. xxiii. 11, 15, 16). Jesus rose "*on the morrow after the sabbath*" in fulfillment of that type. The Apostles *customarily* met on

that day to *break* bread, and thus exhibit the violence of His death, while they taught the fact of His glorious resurrection, as indicated by the language of the record (Acts xx. 7) —“*came together to break bread*”; and to deposit, every man, his tithes and offerings (1 Cor. xvi. 2)—“*as God hath prospered him, that there be no gatherings* [said Paul] *when I come.*” The Holy Spirit, also, was poured out on that day—the first-fruits of the power and kingdom of Christ. It was the “unanimous” custom of the whole early Church (except those congregations composed mostly of Jewish proselytes), right down to Constantine’s time, “as appears from the united testimonies of the most credible writers; and as it has been the practice of the great majority of Christians since. (See *Mosheim*, vol. i., 1st cent., part ii., chap. iv., § 4; 2d cent., part ii., chap. iv., §§ 8, 12; 4th cent., part ii., chap. iv., § 5.) It is, therefore, very evident that the day was changed by Divine arrangement; and the arrangement was endorsed and authorized in the Church by Apostolic example.

“And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.”—Samples of the “merchandise” which is bought and sold by Romanists are found in chapter xviii. 12, 13; such as “gold and silver,” “precious stones” and “pearls.” These precious things are symbolic of Divine or revealed *truth*; for the golden girdle, when used as a symbol, is not composed of that material, but of revealed truth, which is infinitely more precious. Paul wrote, “Having your loins girded about with *truth*” (Eph. vi. 14). In harmony with which, Peter exhorts his readers, saying, “*gird up the loins of your mind*” (1 Epis. i. 13),—a spiritual operation,—which can be performed only with *truth*. Another article of merchandise there mentioned is “fine linen”; which is explained (chap. xix. 8) to be the



“righteousness of the saints.” Thus the unholy traffic of Romanists, through its creeds, was in truth, righteousness, etc. ; and through its Inquisition, was in “slaves and souls (*psuche*, lives) of men.” No man under the influence or power of the papacy, cardinal or priest, king or peasant, was allowed to think, write or teach directly out of the Scriptures, or contrary to the dogmas and traditions which were the distinctive teachings — “the mark” — of Romanism. I think it was the fourth Lateran Council, held under Innocent III., A. D. 1215, which decreed as follows :—

	“By order of the Holy Council [!] we in fine ordain and decree, that no person shall presume [!] to print, or cause
<b>Decree of 4th</b>	to be printed, any book or other writing whatsoever,
<b>Lateran Council.</b>	either in our city, or Rome, or in any other cities or dioceses, unless it shall first have been
	carefully examined, if in this city, by our vicar, and the master of the Holy [!] Palace, or if in other cities and dioceses, by the bishop or his
	deputy, with the Inquisitor of heretical pravity, for the diocese in
	which the said impression is about to be made ; and unless also it shall
	have received under their own hand their written approval, given
	without price and without delay. Whosoever shall presume to do
	otherwise, besides the loss of books, which shall be publicly burnt,
	shall be bound by the sentence of excommunication.” — <i>Caranza</i> ,
	p. 670.

Excommunication was next door to the Inquisition on one side and Death on the other. The poor “heretic” who had a view of his own was thus nailed to his cross between two thieves. D'Aubigné, speaking of “spiritual slavery,” says :—

	“Christian liberty, respected by the catholicity of the earlier
	ages, was first limited, then chained, and finally
<b>D'Aubigne on</b>	stifled . . . the hierarchy, from age to age,
<b>Christian Liberty.</b>	and almost from year to year, has gone on restrict-
	ing the liberty allowed for a time to the human
	mind, until, at last, by successive encroachments, there remained no
	liberty at all. That which was to be believed,—loved,—or done,—was
	regulated and decreed in the courts of the Roman chancery.”

Gaillard, speaking of the efforts of Leo X. to rid Spain of Luther's tracts which had been scattered through the provinces, bears the following testimony :—

“The public libraries were examined by the officers of the Inquisition. Domiciliary visits were made by the familiars, and the penalty of an excommunication was threatened against all who interrupted the process, who kept or read heretical books, or who did not give information of those guilty of this offense. An edict was published which ‘enumerated the different articles of the Lutheran heresy, down to the slightest deviation from the ceremonies of the Church,’ [1566] and required informers to declare ‘if they knew, or had heard it said, that any person had taught, maintained, or entertained in his thoughts, any of these opinions.’ Such was the system of *surveillance* and *espionage*, established by ‘the Council of the Supreme,’ and which was introduced into private families, and pervaded every social circle of life.”—*Hist. Refor.*, p. 148.

“In 1233, Juan I. of Arragon, prohibited by an edict the reading of the Bible in the *language of the country*; and it was declared heretical for either the *clergy* or the *laity* to possess a copy. The edict strictly enjoined it upon all who had, “to deliver them to the ordinaries that they might be committed to the flames. A translation printed in 1478 was immediately destroyed by the order of the Holy [?] Inquisition” (*Ibid.*, p. 149).

“The establishment of the Inquisition in Rome in 1543 sealed the doom of Protestantism in Italy. Spies were dispersed over the country, who insinuated themselves into private families, traced every vestige of heresy, gave secret information of their discoveries; and all who fell under their suspicions were arrested, and arraigned before the Holy [!] Office at Rome” (*Ibid.*, p. 170).

Thus it is made clear beyond any doubt that the papal or image beast suppressed all independent individual judgment or action except in the line, or under the “mark,” of the Catholic hierarchy. Jesus, when he left the Church, “delivered unto them His goods”—the messages of the Gospel, with all its principles, promises and doctrines; for He had no other possessions (Matt. xxv. 14). He gave out these *goods* under the symbol of *talents*: “to every man

Gaillard on  
Espionage.

Symbolic Buying  
And Selling.

according to his several *ability*,"—not according to his *office* in the Church. These men "traded" with, or dispensed to others, these truths, and so gained other truths to themselves: for "to him that hath shall be given, and he shall have abundance." The gain came through having "their senses exercised, *by reason of use*, to discern both good and evil"—both truth and error" (Heb. v. 14). Jesus did not leave all this "trading" (Lu. xix. 15) to Peter or the pope and a few of his cardinals and inquisitors; but to "*every man*." Therefore the pope's interdicts against any "buying or selling" without his own mark of approval, shows instantly how good a representative of Christ he is—an "antichrist" (1 John ii. 18; 2 Thes. ii. 3, 4); a "false prophet" (Rev. xix. 20).

In every point of the inquiry, thus far, we have found the papacy perfectly answering the requirements of the symbolism. But there is another harmony to settle in connection with the "name of the beast," and the "number of his name." "J. E. C.," in *Clarke's Commentary*, has so full and complete an explanation of these references, that I will quote his words and citations at length (though applying them somewhat differently). Concerning the terms Latin church and empire as related to the Greek, he says:—


"During the period from the division of the Roman empire into those of the East and the West, till the final dissolution of the Western empire, the subjects of both empires were equally known by the name of *Romans*. Soon after this event, the people of the West lost

J. E. Clarke on  
The Latin Beast.

almost entirely the name of Romans, and were denominated after the respective kingdoms which were established upon its ruins. But as the Eastern empire escaped the ruin which fell upon the Western, the subjects of the former still retained the name of *Romans*, and called their dominion the *Roman empire*; by which name this monarchy was known among them till its final dissolution in 1453, by Mohammed II., the Turkish Sultan. But the subjects of the Eastern empire, ever since the time of Charlemagne, or before, (and more particularly

in the time of the crusades, and subsequently,) called the Western people, or those under the influence of the Roman church, *Latins*; and their church, the *Latin* church. And the Churches Named Western people, in return, denominated the East-Greek and Latin. ern church the *Greek* church, and the members of it, *Greeks*. Hence the division of the Church into those of the *Greek* and *Latin*. For a confirmation of what has just been said, the reader may consult the Byzantine writers, where he will find the appellations *Rōmaioi* and *Latinoi*, *Romans* and *Latins*, used in the sense here mentioned in very numerous instances. The members of the Romish church have not been named *Latins* by the Greeks alone: this term is also used in public instruments, drawn up by the general popish councils, as may be instanced in the following words, which form a part of a decree of the Council of Basil, dated Sept. 26, 1437, (as translated), ‘A very great Convention for the union of the *Greeks* with the *Latins*.’ Even in the very papal bulls this appellation has been acknowledged, as may be seen in the edict of Pope Eugenius IV., dated Sept. 17, 1437, where in one place mention is made of ‘the desired union of the church of the Pope Eugenius IV. *Latins*’; and in another place we read, ‘that no On the Name. means might be left untried of prosecuting so pious a work, and of preserving the honor of the *Latin* church.’—See *Corps Diplomatique*, Tome III., pp. 32, 35. In a bull of the same pontiff, dated Sept. 1439, we have (as translated), ‘the most holy union of the *Greeks* with the *Latins*.’—See Basil’s *Summa Conciliorum*, in loc. By the *Latin empire* is meant the whole of the powers which support the *Latin* church.”

The testimony of Gibbon is also interesting, as showing the relationship of the Latin and Greek languages in the rise and career of the leopard and two-horned beasts. Justinian, of whom he speaks in the following extracts, it will be remembered, was the emperor in the East at the time of the union of Church and State—the giving of the Roman ‘mouth’ to the Greek leopard. He says:—

“The reconciliation of the *Greeks* and *Latins* [tome of St. Leo as the creed of the emperor and the empire; the Nestorians and Eutychians were exposed, on either side, to the double edge of persecution; and the four synods, of Nice,

Gibbon’s Use  
Of the Name.

Constantinople, Ephesus, and *Chalcedon* were ratified by the Code of a Catholic lawgiver."—*Decl. and Fall*, etc., vol. iv., ch. 47.

Again, near the close of his 53d chapter, vol. v., he speaks truthfully and accurately of the final separation of the East and the West (through the new power and influence of the Papacy,—the rise of our two-horned beast, A. D. 754,—as we have seen), as follows:—

“The final revolt and separation of Italy was accomplished about two centuries after the conquests of Justinian [554], and from his reign [closed A.D. 565] we may date the gradual oblivion of the Latin tongue. That legislator had composed his Institutes, his Code, and his Pandects, in [Latin] a language which he celebrates as the proper and public style of the *Roman government*, the *consecrated idiom* of the palace and the Senate of Constantinople, of the camps and tribunals of the East.\* But this foreign dialect was unknown to the people and soldiers of the Asiatic provinces, it was imperfectly understood by the greater part of the interpreters of the laws and the ministers of the state. After a short conflict, nature and habit prevailed over the obsolete institutions of human power; for the benefit of his subjects, Justinian promulgated his novels in two languages: the several parts of his voluminous jurisprudence were successively translated; the original [the Latin] was forgotten, the versions were studied, and the Greek, whose intrinsic merit deserved indeed the preference, obtained a legal, as well as a popular establishment *in the Byzantine monarchy*. The birth and residence of succeeding princes estranged them from the Roman *idiom*; . . . and the ruins of the Latin speech were darkly preserved in the terms of jurisprudence and the acclamations of the palace. After the restoration of the Western empire by Charlemagne and the Othos, the names of the Franks and *Latins* acquired an equal signification and extent; and these haughty Barbarians asserted, with some justice, their superior claims to the *language* and dominion of Rome. They insulted the aliens of the East who had renounced the dress and *idiom* of Romans; and their reasonable practice will justify the frequent appellation of Greeks.

\* “Consult the preface of Ducange, and the Novels of Justinian (vii., lxvi.) The Greek language was *koinos* [common, polluted], the Latin was *patrios* [paternal or hereditary] to himself, *kuriotatos* [important] to the system of government.”



. . . While the *government* of the East was transacted in Latin, the Greek was the language of literature and philosophy."

From all this testimony concerning the language so notably characteristic of papal Rome or Romanism, the "*name of the beast*"—THE LATIN KINGDOM—seems to be unquestionably settled. It is an important Latin Kingdom, point to settle in the exposition, and I have The Beast's Name. quoted thus at length, that every thoughtful reader may enjoy the same confidence that I do, that it is satisfactorily done. The beast was the *papal or Latin empire or kingdom*, the "government" of which, both in the East and the West, was "transacted in Latin." It was an ecclesiastical kingdom—a State-Church Union; and all its legal and religious literature was in Latin: the renowned Code of its great "Catholic law-giver," which displaced throughout the empire all the ancient codes of law—the Gregorian, the Hermogenian, and the Theodosian; its Scriptures and liturgies, its creed, psalter, and breviary; all its services, bulls and decretals, were in Latin. It was not properly and fully designated by the term *Roman* kingdom, for that was the proper title for old Pagan Rome. And if you use the term Roman Catholic, the Greek Catholics are as properly denominated as the Latin. But this unique beast or kingdom deserved, as it could be properly designated only by, the special title which it has so generally and naturally received.

"Here is wisdom. Let him that hath understanding count the number of the beast."—Let the world, and those of the nominal Church who lack this heavenly grace, neglect or despise it; call it speculation, folly or fanaticism, as they often do, if they will: God has declared it wisdom to study the character, history and identity of this beast—his "mark," his "name," and the "number of his name." The wisdom and the understanding we need



is that which will be recognized by God ; whether by men, or by the schools of men, or not ; “ for the wtsdom of this world is foolishness with God.”

The number of "the beast" is plainly said in the previous verse to be the number of "his name;" which name we have found to be "THE LATIN KINGDOM;—"

“For it is the number of a man.”—That is, of a man used as a symbol—as representing a sovereign or ruler (see index for instances of such use). Mark, our task is to find the number of “the beast,” that is, of “his *name* ;” being the number of “*a man*”—a ruler: one that is a “*false prophet*” (chap. xix. 20). The Holy Spirit has told us all this: have we not sufficient understanding, therefore, to clearly recognize the papal or Latin beast, ruler, false teacher? And notice, further, that we are not asked to find his number, but to recognize it, for it is plainly stated—

“His number is six hundred three-score and six.”—There is no enigma about the number 666; it consists rather in finding the beast in whose name we may count 666; in other words, in the name of which the numerical power of its letters count or foot up 666. It is a well known fact, as “J. E. C.” remarks, that long “before the invention of figures by the Arabs, in the tenth century, letters of the alphabet were used for numbers.” See his notes for many ancient examples of such use; our own Roman notation; or any Greek grammar for the table of the powers of the whole alphabet, as follows:—

alpha,	1	eta,	8	nu,	50	tau,	300
beta,	2	theta,	9	xi,	60	upsilon,	400
gamma,	3	iota,	10	omicron,	70	phi,	500
delta,	4	kappa,	20	pi,	80	chi,	600
epsilon,	5	lamda,	30	rho,	100	psi,	700
zeta,	7	mu,	40	sigma,	200	omega,	800
vau, 6 ; koppa, 90 ; sampi, 900.							

The word *Latinos*, misspelled *Lateinos*, contains the number ; and was put forward by Irenæus as the name intended ; and he has been followed by many later writers. But it would seem incredible that the right name must be wrongly spelled in order to answer the requirement of this enigma put forth in “wisdom” and “understanding.” The following, first suggested by “J. E. C.,” in Clarke’s *Commentary*, and endorsed by Dr. Adam Clarke as amounting “nearly to demonstration ;” and as “the most probable (interpretation) ever yet offered to the public,” will commend itself to every enlightened reader :—

“We have already observed that the beast is *the Latin kingdom or empire* ; therefore, if this be correct, the Greek “Understanding” words signifying *The Latin kingdom* must have of “J. E. C.” this number. The most concise method of expressing this among the Greeks was as follows :  
*‘H Latinē Basileia*, which is thus numbered :”—

Thus most perfectly do we find the papal or Latin kingdom, in its nature, character and history, answering the demands of the prophecy in all points : (1) a *beast*—a civil power ; (2) having two lamb-like *horns*—inconsiderable temporal principalities, furnishing an army and yielding revenues ; (3) having the speech of a *dragon*—speaking blasphemously ; (4) being an *image* of another beast, and exercising all his power ; (5) giving no favors but martyrdom to any but those who have the *mark*, the *name*, or the *number* of his name in their hands or foreheads—i. e., who are easily recognized as subjects of the numbered kingdom. On the contrary, and so different from those of J. E. C., the notes given

H=	8	} THE LATIN KINGDOM.
L =	30	
a =	1	
t =	300	
i =	10	
n =	50	
ē =	8	
B =	2	
a =	1	
s =	200	
i =	10	
l =	30	
e =	5	
i =	10	
a =	1	
<hr/>		
666		

Guesswork  
Of Romanists.

in the Rheims or Catholic version of the Revelation are entirely without point, and give not the least intimation of "wisdom" or "understanding" of the subject. The

following are samples :—

"*Another beast.* This second beast with two horns, may be understood of the heathenish priests and magicians; the principal promoters both of idolatry and persecution. [!]

How could *idolatry* and *persecution* be *horns* of anything? A *horn* is always a civil power in prophecy. But thus they speak without rule or reason. And notice again:—

"*Babylon.* By Babylon may be very probably signified all the wicked world in general, which God will punish and destroy after the short time of this mortal life: or it may signify every great city wherein enormous sins and abominations are daily committed. [!] . . It also may be some city of the description in the text, that will exist, and be destroyed as here described, towards the end of the world."

The whole of this is but a piece of blind, evasive guesswork. Let us all who have the light, appreciate it; rejoice and walk in it; thankful that we, ourselves, are not left in such darkness. But easily recognize both "Babylon" and "the beast." And may God help all who are yet in the coils of Romanism, to speedily, like Luther, discover the "Babylon" of the Revelation.



## CHAPTER XXXVI.

### THE LAMB ON MOUNT ZION—THE COMPANY OF ONE HUNDRED AND FORTY-FOUR THOUSAND.

GREAT REJOICING, AND THE NEW SONG SUNG BEFORE THE  
THRONE ; THEY WERE REDEEMED FROM AMONG MEN—  
THE FIRST-FRUITS UNTO GOD AND THE LAMB.—  
THE RESTORED KINGDOM OF ISRAEL.

*Text, Chapter xiv. 1-5.*

1. And I looked, and, lo, a \* Lamb stood on the mount Zion, and with Him a hundred forty *and* four thousand, having His † Father's name written in their foreheads.

2. And I heard a voice from Heaven, as the voice of many waters, and as the voice of a great thunder ; and I heard the voice of harpers harping with their harps :

3. And they sung as it were a new song before the throne, and before the four beasts, † and the elders : and no man could learn that song but the hundred *and* forty *and* four thousand, who were redeemed from the earth.

4. These are they who were not defiled with women ; for they are virgins. These are they who follow the Lamb whithersoever He goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

5. And in their mouth was found no guile : ‡ for they are without fault [before the throne of God.] ||

A VERY different scene from the wild beasts, the blood and blasphemy, the covetousness and carnality, of the former visions, now presents itself to our view. It is not a view of Heaven, nor of the finally redeemed saints in the age or world to come ; but a contrastive scene in the

\* Greek, *the*. † Greek, His name and His Father's name.

‡ Greek, *living creatures*. § Greek, *pseudos*, falsehood.

|| Wanting in best ancient manuscripts.


true Church and kingdom of the Lord Jesus Christ : succeeding, in the same age, the reign of the beast, the anti-christ, the blasphemy, persecution and false worship, with which it is in contrast. For the revelation is concerning the Church and her history during her mortal experiences in this life—things which were to “ shortly come to pass ; ” *i. e.*, while her conflicts and trials with the kingdoms of men are in progress. Beyond this, let it be particularly and always remembered, the Revelation does not attempt to reveal. The better rendering of the Greek, by Tregelles is—

“ And I saw, and behold, the Lamb standing on the Mount Zion.”—Jesus had already been introduced under the symbol of a lamb in the fifth and sixth chapters. There, to represent his continued presence with the Church throughout time, as shown by the septenary character of the Revelation ; and, to correspond with its seven time divisions, while at the same time prefiguring his supreme exaltation and rule in the kingdom of Israel, the Lamb is said to have seven *horns*, and seven *eyes* : these are symbolic of ruling *power* and of *light* or *wisdom* ; and can have no other possible use here : besides, they are explained to be the seven Spirits of God, sent forth into all the earth ; *i. e.*, the *power* and *wisdom* of God, as manifested through Christ, in ruling the seven ages of the Church. Notice, they *are* sent forth, not *to be* sent in a subsequent age. It is the present work of God and the Lamb upon antitypical Mount Zion (Heb. xii.)—the restored kingdom of Israel. This is the kingdom that had been three times “ overturned ” (Eze. xxi. 25-27) ; by Babylon, Medo-Persia and Grecia (Hos. xiii. 6-8), “ Until,” said Ezekiel,—as he looked forward to the manifestation of the “ son of David,” the antitype of Solomon and His work,—till “ He come whose right it is, and I will give it Him.”

After the imprisonment of the Baptist, the forerunner of the Anointed, Jesus immediately began preaching, saying,

" *The time is fulfilled, and the kingdom of God is at hand :* repent ye, and believe the Gospel "—the  
**John's Message** " good news " (Matt. iv. 17, 23 ; Mk. i.  
**To Our Lord.** 15 ; Lu. iv. 18, 19, 43). As soon as John in prison heard of Jesus' work, he sent his disciples to Him, saying, " Art thou he that should come, or do we look for another ? " John must have done this for his disciples benefit, not his own ; for Jesus testified that he was second to no former prophet. He had preached throughout all the land that the *kingdom of heaven* was at hand. And had declared Jesus to be the " Lamb of God," the " Son of God," the " LORD," or ruler, etc. And, for the very purpose " that He should be made *manifest* to Israel," he had been sent of God to declare Him, and to witness His *anointing*\* (John i. 29-36).

What important testimony concerning a restored kingdom did this circumstance of John's message of inquiry call out from the Lord in His teachings? Mark it well:

[] " From the days of John the Baptist until now, *the kingdom of Heaven (biazetai)* is assailed by force, and the violent seize it " (Syriac and *Emp. Diag.*, Matt. xi. 12). If at the beginning of the Gospel day there had been no Mount Zion to assail and no kingdom to seize, Jesus' words here (and repeated in Luke xvi. 16) would have been utterly meaningless. But there *was* a kingdom ; and according to two parables (Matt. xiii. 33 ; Mk. iv. 26-29), it had three time divisions, or developing phases, as in the growth of corn—the " blade," the " ear," and the " full corn in the ear." These stages or phases of development

\* Because of this first *anointing* and declaration of Sonship in Jordan (of which as far as known, John was the sole witness—Mark i. 10, 11), his disciples understood Jesus to be *the* prophetic Messiah (verse 41); and Nathaniel (verse 49), " the Israelite indeed, in whom (was) no guide " or misrepresentation, immediately declared the *Lord* to be the " KING OF ISRAEL." To whom Jesus (instead of correcting it as a misapprehension) replied in substance, Art thou convinced, because I saw thee under the fig tree? Thou shalt have greater confirmation.



are readily distinguished by the least familiarity with the history of the kingdom of God; as: (1) Patriarchal, under Abraham and the Patriarchs; (2) the Mosaic, under Moses and the Prophets; (3) the Christian, under Jesus and the Apostles.

The Mosaic was the phase which was three times overturned, as we have seen. The Gospel or Christian phase is the one that was "at hand" in John the Baptist's day, and soon after given to Christ the rightful heir, with "all power" "in heaven and in earth" added. The husbandmen of the parable (Matt. xxi. 33-45) after killing the servants sent by the lord of the vineyard for the fruits which were due, at last when the Son was sent, "said among themselves, This is the heir; come, let us kill him, *and let us seize on his inheritance* [the kingdom]. And they caught him and cast him out of the vineyard and slew him." Then was "the kingdom of God" taken from those "violent" men, and "given to a nation bringing forth the fruits thereof." It was *continued*; it did not cease to be, as many people imagine, until the Lord's return at the Second Advent.

And the company of "**An hundred and forty-four thousand,**" which we now find with the Lamb on Mount Zion (far down in the Gospel centuries, both as we saw them under the *sixth seal* and shall soon see here), are not to be understood as 144,000 individuals, because the numbers are symbolic, as we have found from the beginning, like all the other elements. Seven and twelve are used to represent completion or perfection (see vol. i., p. 64). There are twelve foundations to the wall of "the city of the great King;" each foundation was twelve cubits high, making 144 cubits in total height; and there were twelve thousand furlongs of this wall in the entire circumference of the city. There were also twelve gates for the entrance of the 144,000 of the redeemed; and twelve welcoming

angels at the gates to greet them. Thus we have the *square* of *twelve* both in the measure of the wall and in the number of the saved—the highest symbol of perfection or completion; yet intensified when expressed in hundreds and thousands. These symbolic thousands represent the Gentiles, the other peoples to whom the kingdom was let; and who, as narrated in the scene we are studying, are bringing forth fruits: for they were honoring the rightful heir; and all had—

“His name and His Father’s name written in their foreheads.”—This has been considered in the preceding chapter, in connection with the mark of the beast, to which the reader, when necessary, can refer. The next point to be considered is what John heard:—

“A voice from Heaven, as the voice of many waters.”—The heaven of this statement is easily and plainly located since it is the source of the voice of many waters—evidently of the peoples comprehended in the symbolic number, 144,000; for “*waters*” symbolize peoples and multitudes, etc., as shown, chapter xvii. 15. It is from “Mount Zion,” that the voices proceed—the “kingdom of heaven,” removing all figure; for there were harpers harping, and “they sung as it were—

“A new song before the throne.”—This harping and singing must indicate some striking change in conditions for the rejoicing thousands. There could be no *throne* and rejoicing without a triumphant *reign* to uphold and inspire them. A new song suggests an old one—the glad tidings of the Gospel, the “New Covenant,” or “full corn in the ear,” succeeding the yoke of bondage, the law, the “Old Covenant” or the “ear” phase of the kingdom. So also the *horns* of the Lamb, the central figure in the scene, and the cause of their rejoicing, are symbolic of *royalty*;

and the seven *eyes* not only of light and wisdom but of *supervision*—a ruling or reigning in truth and in righteousness. Should there not have been songs, even a new song, which could never have been used before, on the lips of this company, secure with the Lamb—the “Desire of *all* nations,” so manifesting Himself to the world again, at last?

But I have spoken of this new song as if the language had direct reference to the literal historic things mentioned, to which, in that case, every thoughtful, instructed mind would naturally and promptly turn. But that happy Gos-

<b>Contrastive Prophecies.</b>	pel scene of the First Advent—the succession of the “dispensation of the Spirit” to the bloody works of the law of carnal commandments; the “dispensation of death”
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that had there forever ended—was only an historical precedent, a parallel case or illustration of the song really meant here. As I have said, this is the same scene, similarly described, under the sixth seal, which was full 1785 years after the Pentecostal baptism and joy. For this song and rejoicing is just after the awful bloody works of the law, (not of Moses, as then, but) of the leopard and two-horned or image beast of the the last chapter; and in connection with the Three Angels’ Messages of the succeeding chapter, declaring the everlasting Gospel again; announcing the fall of Babylon, and her commencing judgments. For the details of the great change in the condition of the Church throughout the world, onward from the French Revolution, the beginning of papal (not Jewish) judgments, please refer again to chapter xvii., vol. i.

This song could not be learned, nor the position on Mount Zion attained, through merely human wisdom and efforts. “No man could learn that song,” the Revelator continues, but this company of 144,000—

“Who were redeemed from the earth.”—It was a song *inspired* by the wonderfully changed condition in the individual experience of the singers. Its richness came through a contrast with the bitter experiences of papal persecutions. Nothing could have given them place on Mount Zion but that love for and devotion to truth, and to righteousness, which had before brought down upon them personally the wrath of the beast and his image, from which they are now redeemed. They are no longer subject to the ills of *that* symbolic “earth”; but are secure with the Lamb on the restored Mount of His inheritance. Let the mind go back a moment to the beginning of the Gospel day, the historic foundation for this symbolism, as seen by an Old Testament Revelator, Isaiah; specially those of my readers who find it difficult in their minds to retain this scene in time, and not carry it forward to actual redemption, after the literal return of the Lord, and it will help us amazingly. Looking forward to Gospel joy, he says:—

	“Sing, O Heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted His people, and will have mercy upon His afflicted,”
Similar	etc. (ch. xlix. 13.) [👁️] “Violence shall no more
Contrastive	be heard in thy land, wasting nor destruction with-
Conditions.	in thy borders; but thou shalt call thy walls SAL-
	VATION, and thy gates PRAISE. The sun shall be no more thy light by day; neither for brightness give light unto thee; but the Lord shall be unto thee an everlasting light, and <i>thy</i> God [Christ—Psa. xlv. 6, 7; xlvii. 5-9] thy glory” (ch. lx. 18, 19).

It must be very plain to every thoughtful student of the prophecy of Isaiah, that he is speaking here of the restoration of the overturned kingdom of Israel under Christ at, and resulting from, the First Advent, and not the Second. It is the time of exercising *mercy* towards “His afflicted,” as in contrast with former conditions, when they must stone their own children to death for disobedience, etc., and not

the age of final glory. The degree of perfection or completion, in this class of prophecies, as compared with the final state of God's kingdom, is determined by contrast with former conditions. In illustration, see the

**The Apostle's** argument of the Apostle Paul on this very

**Contrastive** point—while contending, contrastively, for

**Argument.** the prophetic *glory* of this dispensation ; of which glory, whatever is prophetic, to this day thousands deny to this age, and seek to force forward to an age to come. Paul says :—

“ But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance ; which glory was to be done away : how shall not the ministration of the spirit be rather glorious ? For if the ministration of condemnation [the law] be glory, much more doth the ministration of righteousness [the Gospel] exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which *is done away* was glorious, much more that which *remaineth* is glorious ” (2 Cor. iii. 7-11).

Much more might be cited on this line, if space permitted, but I leave it here for the candid thought of scripturally intelligent readers.

“ These are they who were not defiled with women.”—The history of the Church out from which this company has been gathered by virtue of their incorruptibility, for centuries had been that of spiritual adultery with the kings of the earth ; depending upon them for protection, and receiving their creeds and false teachings. But these are undefiled with the false doctrines of corrupted churches : for at the time of their metaphorical appearance on the Mount with the Lamb, there were *daughters*, “ children ” of the “ mother of harlots,”—having her essential doctrines without her name,—with whom they could have defiled themselves, and still have excused their consciences by saying they were “ *out of Rome.* ”

“For they are virgins.”—That is, as believers in Jesus, they retained the purity of the faith, uncorrupted “through philosophy and vain deceit, after the *traditions* of men” (Col. ii. 8). In connection with the *third* and *fourth* churches and trumpets (vol. i., chs. vi., vii., viii., xxvi., xxvii.), I have shown from Mosheim and many other writers how Platonism, pagan philosophy, “scholastic theology,” were silently and craftily yet forcibly infused into the creeds of the “wilderness” Church. And that while the great mass of the Church went into such a wilderness of spiritual shadows and darkness, there was a “remnant of her seed which (kept) the commandments of God,” in spite of king or pope, edict or council, and had the pure “testimony of Jesus,” though driven to the wilderness literally—to the dens and caves of the earth—to bear such testimony, even among themselves. Let any reader who has a doubt concerning these statements refresh his or her memory by returning to the chapters mentioned, specially to pages 87, 106-118, 354-356, for unanswerable proofs which, of course, cannot be repeated in this volume.

“These are they who follow the Lamb whithersoever He goeth.”—In this statement, we have the last exposition the more confirmed. They follow Christ, not men; the Word, not the creeds and “traditions of men.” They are justified “through sanctification of the Spirit, *and belief of the truth* ;” and not through “the [apostate] church” and belief of her traditions and creeds. And this is what gives them place with the Lord on Mount Zion; and why they have a song which no man who has the mark of the beast, or any other name in his forehead or hand, than that of the Lamb and His Father, can learn. This should impress us—for this purpose only was it given—with the importance of our own sanctification through “*the truth*.” “Thy Word,” said Jesus, “is truth.” When or where did God, or Christ, or any *known* Prophet or true teacher say,



the *creeds* are truths? "Man shall live by *every* word that proceedeth out of the mouth of God," said Jesus; *who* says that we may live on the condensed *digests* and *formulations* of men just as well? Or that it is just as well for us to follow a backsliding church or the schools, wherever they go, as to follow the Lamb?

"These were redeemed from among men, a first-fruit to God, and to the Lamb."—Their redemption is not final salvation here, as nothing is final in Revelation; but their liberation from that "Death" that rode the pale horse of the 4th seal; and "*Hades*"—the grave—that "followed after \* him" in the 5th; that is, from that under-the-altar condition of the souls of that seal, that were slain (symbolically), and were crying for judgment upon their persecutors. The promise made them was explained to them to be due only when "their brethren (*hoi mellontes*) who were about to be killed even as they (had been) should be completed" (*Diaglott, Tergelles, Am. Bib. Un., etc.*) Their "little season" is past, the great persecution has ended, and immediately the change has come over the world: the four protecting angels † are on the "four corners of the earth," with more than magical wands for stilling the winds; the shock of the "great earthquake" (the French Revolution) has given place to the "stillness" that the contrast suggested, and the historian described; the image of the beast finds the "voice of harpers and musicians" ceased forever in his corner of creation (xviii. 22), and the gnawing of tongues instead; but on Mount Zion, the New Song is being sung by this rejoicing company, "*redeemed from among men*" (tyrannical rulers)—from under the *Roman* altar." A first-fruit of a harvest is not the "gleaning

\* *Emphatic Diaglott, Syriac, and Rheims versions.*

† See the chart and chap. xvii. of vol. i. for the *sealing* of this same company in their foreheads. The *symbol* is the name of the Lamb and of His Father, written there; but as shown in the short chapter referred to, the "mark" in the forehead signifies the distinctive doctrines—the "truth"—which is the Christian's sanctification, or *setting apart* to God and the Lamb, according to Jesus' prayer, John xvii.

grapes when the vintage is done"; but as the three thousand of Pentecost were to the beginning of the Gospel age, so now were these 144,000 to the beginning of the "time of the end" (vol. i., index).

"And in their mouth was found no guile, for they are without fault."—The reference here cannot be to their state in *nature*, but in *grace*; they were made perfect in Christ (Eph. iv. 13, 14; 1 Pet. v. 10); but how? by personal testimonies or *assertions* of holy attainments, constant peace, overcoming faith, and *belief* in holy living (abstractly considered), etc.? Is that all of it? No, but, "through sanctification of the Spirit, and belief of the *truth*"; they follow the Lamb, and not men and schools. Jesus, in praying to the Father to sanctify His followers "through the *truth*", (John xvii. 17, 19), thought it important to explain, Thy Word is truth; consequently, creeds and articles of human statement are not needed. In their mouth [teachings] was found *no* (*pseudos*) *falsehood*. They did not *make* God "a liar" through invalidating the "*record He has given of His Son*" namely, by teaching that man has eternal life *naturally, in the soul*; whereas God says, "this life is in His Son" (1 John v. 9-12). That He has "*given Him* power over all flesh, that *He should give* eternal life to as many" as believe on Him (John xvii. 2). That God, "who *only hath* immortality" (1 Tim. vi. 16), will render eternal life "to them who by patient continuance in *well doing seek* for glory and honor and immortality" (Rom. ii. 6, 7), etc.

<p><b>A Cardinal</b></p> <p><b>Doctrine.</b></p> <p>—</p>	<p>The doctrine of future or eternal life is cardinal, fundamental to the Gospel of Christ. To mistake it is to mistake the Gospel. To teach contrary to it, that all men are naturally possessed of immortal, deathless souls,*</p>
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\* Compare Ro. vi. 23; Isa. liii. 10-12; Eze. xviii. 4, 20, 27; Psa. vi. 4, 5; xvi. 9, 11; xxii. 29; xxx. 3; xxxiii. 19, 20; xlix. 15; lvi. 13; lxvi. 9; lxxxix. 48; cxix. 175; Nu. xxiii. 10 (margin); Judg. xvi. 30 (marg.); Job xxxvi. 14 (marg.); Matt. x. 28; xxvi. 38; Jas. v. 20.

puts falsehood unquestionably in the "mouth" of those teachers—whether or not in the heart, God knoweth. If there is false teaching on the very fundamental things of revealed truth in our "mouth," surely we are in Babylon, and not on Mount Zion with the company in whom there is *no* falsehood. The doctrine of *conditional* immortality—"He that *hath the Son* hath life" (1 John v. 12; John iii. 36)—is *truth*, and in it there is no lie or falsehood. But the doctrine of *natural*, universal immortality is a pagan and papal falsehood, dishonoring to Christ; "for (we) are dead, and *our life is hid with Christ in God*. When Christ *who is* our life, shall appear [not when we die—another popular papal lie], *then shall (we) appear with Him in glory*" (Col. iii. 3, 4). To follow the Lamb whithersoever He goeth is to follow Him in His teachings in all things, though it offend all the schools, and makes all other teachers liars.



## CHAPTER XXXVII.

### THE THREE ANGELS' JUDGMENT MESSAGES.

THE EVERLASTING GOSPEL PREACHED AGAIN—THE HOUR  
OF BABYLON'S JUDGMENT—BABYLON'S FALL—HER WOR-  
SHIPERS TORMENTED WITH FIRE AND BRIMSTONE.  
HENCEFORTH ARE CHRISTIANS BLESSED.

*Text, Chapter xiv. 6-13.*

6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7. Saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come : and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb :

11. And the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12. Here is the patience of the saints : here *are* they that keep the commandments of God, and the faith of Jesus.

13. And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead who die in the Lord from henceforth ; Yea, saith the Spirit, that they may rest from their labors ; and their works do follow them.

**Z**EALOUSLY proclaimed messages of judgment—angels in *flight* through the midst of a symbolic “heaven,” (the Church in her heavenly agency,)—proclaiming the last counsels of God to the world, claim our attention in this chapter. Blessed Counsellor! blessed messengers! blessed peoples to whom they come: thrice blessed they who hear and heed their counsels Divine.

#### THE FIRST ANGEL'S MESSAGE.

“And I saw another angel fly in the midst of heaven.”—The last angel before this, seen flying, was the angel who came down in 1840, as we saw (vol. i., page 276), with the “little open book” of chapter x., who located himself, symbolically, with one foot on the sea and one upon the land, but cried with a loud voice. His message, therefore, would appear to us more local or circumscribed in comparison with this proclamation which is flying through the midst of heaven; yet it was not limited in its broad, national application; for John was told in the last verse of that chapter, after his disappointment (see that exposition), that he “must prophesy *again* before many peoples and nations,” etc. Intimating, as history also verifies, that the first message, though small in symbolic appearance, had also very wide scope. This flying attitude may indicate less time, greater haste or greater zeal in the work, as judged also by the angel's—

“Having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”—The “everlasting Gospel” can be no other than the “Gospel of the kingdom,” which Jesus also said (Matt. xxiv. 14) should “be preached in all the world for a witness *unto all nations* ;” hence the Gospel of “the everlasting kingdom of God,”

which the Prophets,\* the angel Gabriel,† the Lord Jesus,‡ and the Apostles§ declared should come, or be “set up” in the earth at the close of man’s trial and mortality. The statement which follows confirms this view, in that it is a judgment message which is being so extensively preached—to all nations, kindreds and peoples :—

“Saying, with a loud voice, Fear God and give glory to Him ; for the hour of his judgment is come.” —The judgment here can have only indirect reference to the *final* judgment of the world at large. Its direct reference is to judgment upon the papacy—Babylon—and upon any, in or out of Babylon, who were found bearing the mark of the beast or his image. And, on account of swift judgment, all are urged to worship no longer the beast, but the great Creator of heaven and earth. Yet, all this, in a final purpose, is clearly indicative of general judgment : the symbols being conceived with reference to it—a type and sign of it.

The chronology of this kingdom and judgment message is evidently very soon after 1840, where the angel of the 10th chapter gave his message. That angel pointed *forward* to the sounding of the seventh trumpet as the culminating point of his message. But this message declares the hour of judgment *to have come*. The seventh trumpet began sounding (as shown in the chart, and on pages 425–428, vol. i.) in 1843. That was the year where the 2300 and the 1290 days or years of Daniel viii. and xii. ended. And there began this angel’s message. The 2300 period had measured the *pollution* of the Sanctuary by the man of sin, and the 1290 period had measured the “*set-up*” state of the Abomination of Desolation, which was practically the same thing. At the close of those periods, through

\* 1 Chron. xvii. 14 ; xxviii. 6, 7 ; Dan. ii. 44 ; vii. 13, 14, 27. † Lu. i. 33.

‡ Matt. vi. 10, 13 ; xxv. 34. § 1 Cor. xv. 24, 28 ; Jas. ii. 5 ; 2 Pet. i. 11.



Divine judgments, as severally stated, (1) the Church was to be *cleansed* of the polluting influences of Romanism; and (2) the Abomination of Desolation was to be completely *upset*. For there were to be two phases of judgment upon

<p><b>Two Phases Of Judgment.</b></p>	<p>Romanism: first, to avenge the martyrs, and, by military force, wrest the power to persecute the saints from the strong arm of popery—begun by the French Revolution in 1789; second, a <i>flying</i> message, or a Gospel work of wresting from her strong creeds their heaven-dishonoring errors, and spiritual judgment, such as this angel is announcing, and he also of chapter xviii. 4,—“Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues,”—and begun soon after the close of the periods in 1843.</p>
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If this view is right, we must find these two conditions, which I have mentioned, clearly marked in the history of the time—both the cleansing and the upsetting operations. We found while considering the angel of Revelation x., that he represented the inauguration of the Adventist or “Millerite” movement. That message was confined to the thought of the immediate coming of Jesus. The members constituting that fellowship and movement were out of all the denominations of Protestant Christendom: and held most of the Romish views of Protestant creeds—the doctrines of the Trinity, the pre-existence of Christ, and the *personality* of the Holy Spirit; the natural immortality of the soul, its consciousness in death, either in the bliss of heaven, or in the torments of the Romanist’s *hell* (not the Gehenna of the New Testament); and the final destruction, instead of the inheritance, of the earth, etc.

But when they found only opposition, ridicule and persecution in the mother organizations from which they came out, (not for separation, but simply in a public demonstration

looking for the Lord,) in searching the Scriptures more and more to maintain their positions, and, also, as time went on, to increase their light relative to the Advent, they first discovered that the kingdom of God is to be established in the *earth*; and therefore that the inheritance of the saints is here, and not in heaven. In a very few years they became, through constant study of the Scriptures, the most proficient and thorough Bible students, without doubt, as a body, that live, or that have lived since the days of the Apostolic Church. They have brought out of the dust, where the Roman harlot and her daughters have trampled them for centuries, the great cardinal doctrines of the Bible, all which are entirely opposed to what we find in the creeds. Not one point which I have mentioned from those creeds has any tenable foundation in the Scriptures. All are Roman Catholic fables and fictions. And Rome and so-called *orthodox* Protestantism are stirred to the center, and shocked to madness over the downfall of their "Evangelical" dagon. For that which would establish "evangelical theology," as popularly used and understood, at the same time establishes the Roman Catholic councils, and the beast that supported them.\* These opposing truths have gone everywhere, and the sanction of the Most High has been seen in the blessings that have followed. Visibly, the foundations of Romanism are shaken beyond restoration; for they were laid in tradition and superstition. The Church is rejoicing in the light of a pure Gospel: conscience everywhere is freed; and the sanctuary is cleansed from the polluting influence and power of Rome.

We have learned in several connections that the 1260 period measured the "war" or "indignation" on the saints; and consequently ended with the beginning of

\* See vol. i., pages 107, 108.

judgment on the papacy. For it was promised (Dan. vii. 26) that "the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

**The Upsetting Operation.**

That is, a judgment should begin on the papacy that should slowly or gradually "consume" it until it should be entirely bereft of persecuting power. It was for this avenging judgment that the "souls under the altar" of slaughter and persecution (5th seal) were crying. And it began, as we have demonstrated again and again, in 1789 with the French Revolution. That was the *beginning* of the end of papal "indignation." But Gabriel, when commanded to make Daniel understand the vision of the 2300 years (chap. viii. 19), said, "Behold, I will make thee know what shall be in the *last end* of the indignation; for at the time appointed [the 2300 years ending at the *cleansing* of the "Sanctuary," temple or Church] the end [of legal or nationally sustained, polluting "dominion"] shall be." A little thought here will make it very clear that the 1260 years, which marked the *beginning* of judgment and cleansing from papal dominion and pollution, could not also mark the *last end* of such interference with the Church: that the 2300 period (in connection with the 1290) was necessary for the latter purpose: at least a study of the relationship of the several periods as shown in the diagram, will contribute greatly to that end. Thus from the beginning of judgment for the destruction of papal dominion, in 1798, to its completion in 1843, was a period of 45 years. And we have now to show the status of papal dominion over the saints at the close of that period.

We are not to look for so remarkable military or secular events to mark its close, as some may suppose necessary; but rather for the exhausted and enfeebled condition of the papacy made manifest to the world. Striking military

events marked the beginning of judgment, and continued for some years, but naturally exhausted themselves as the dominion was exhausted. The French Revolution shocked the whole world as it struck the power from the arm of Romanism, and opened a door in the world again for the work and influence of the Word of God—reviving the Scriptures from the mire and dust into which they had been trodden. For, while this avenging judgment was to be inaugurated for the dashing away of power and dominion at the first, at the same time, paradoxical as it may seem, at the last, the power was to be “*broken without hand,*” or human strength (Dan. viii. 25). That is, after the shock of rebuke and complete paralysis of the arm of persecution, and the consequent reestablishment of liberty of thought and conscience in the world, the great consumption upon the vitals of the Roman beast—gradual and long drawn out for the purpose of benefitting, if possible, and winning back to God, as many as would profit by the chastisement—was to be accomplished by the Word of God, through the preaching of the Gospel everywhere, as symbolized by this flying angel; and by a ministry asking no credentials from Rome. Thus the long proscribed and perverted use of the Scriptures reacted and became as flames of fire in the face of humbled and discomfited popery. As says the Apostle Paul: ‘Whom the Lord shall *consume* with the spirit of His mouth [His Word], and shall [finally] destroy with the brightness of His coming’ (2 Thes. ii. 8).\*

\* *Katargeō*, has the sense both of “to make useless” or “powerless,” and “to destroy.” Macknight uses the former in this text, but most translators, the latter—the *Emphatic Diaglott*, “annihilate”; which is evidently the true sense here, the term being used in association with a prior act of (*analiskō*) consuming. This gradual consumption (for chastisement and repentance) by the light of the Gospel, as it is radiated over the world, was intended to render powerless; while the “brightness,” the “power and great glory” of the coming of Christ, is intended for the destruction which the Word of prophecy demands for the “son of perdition” (*apōleia*) “destruction” (Matt. vii. 13; Ro. ix. 22; Phil. iii. 19, etc.), of verse 3. See also chap. i. 7-10.

As between the ending of the 1260 and the 2300 and 1290 periods (1789-1843) there was a great *civil* and *military* judgment executed; so between the joint ending of the 2300 and 1290 periods and the 1335 (1843-1888), onward there was a great *spiritual* judgment meted out to Rome—Jesus fighting against the antichrist with the “sword of His mouth” (Rev. xix. 21), as we will soon find.

There has not been a civil Power in all the world since 1843 willing to render any aid or comfort to the papacy in any kind of aggressive work against the consciences of men. As **Complete Civil Exhaustion as Early as 1843.** the limited night of popery began to wane, and the world's new day of liberty of thought and worship, toleration and brotherhood, began to dawn, even before the Revolution broke out in France, Maria Theresa was working reforms in Austria; and her son Joseph II. declared “all Christians of every denomination equally citizens, and capable of holding all charges and offices in every department of State.” Mr. Proctor, in his *History of Italy* (p. 261), says:—

“In their relations with temporal Powers the popes were no longer permitted to domineer over the consciences of princes and the superstitious fears of their people. The most bigoted nations began to spurn the degradation of blind submission to the ‘holy see’; and [1843] the universal revolt of Catholic Europe against the pretensions of papal *jurisdiction* had for the interests of popedom all the fatal results of a new reformation.”

Even Spain, the most bigoted of all Catholic countries, as early as 1842, “provoked at the audacity of the pope,” “issued an act declaring the supremacy of the Roman pontiff to be at once and forever abolished in the kingdom of Spain” (LITCH, *Proph. Expos.*, vol. i. p. 91.) And I may add to this the confessions of the pope himself (Gregory XVI.), taken from his encyclical letter of September, 1840, and quoted in the *Signs of the Times*, Feb. 15, 1841:—



“ Indeed, are we not compelled,” he anxiously asks, “ to see the most crafty enemies of the truth ranging far and wide with impunity? . . . We refer you to facts, venerable brethren, which are not only known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet [fig.] compelled to tolerate in your dioceses these aforesaid propagators of heresy and infidelity . . . Hence, it is easy to conceive the state of anguish into which our soul is plunged day and night,” etc.

Notice these remarkable words of the pope, “ day and night,” as a clear, confessed fulfillment of verse 11, when we reach it.

“ Once,” said Mr. Litch (*ib.*) “ the ‘ *Holy Inquisition* ’ could quickly check the audacity of *heretics* and *infidels*, and the pope and his priesthood were not ‘ *compelled to tolerate* ’ them in their ‘ *dioceses* ’; but now they have no alternative but to submit. . . . True, the pope is still making gigantic efforts for the propagation of his system, but it is done by Jesuitical trickery, not by the [legal] authority he once derived from the Emperor Justinian to correct heretics ‘ by decisions and right judgment of his venerable see.’ ”

The above confession of the pope shows very plainly that the fact of his departing power, even the “ last end ” of his power to execute his “ indignation ” against poor Christian “ heretics,” had fully dawned upon his agitated mind. And if anything were lacking to complete the picture of an exhausted dominion, it is found in the lamentations of Pius IX. From his exile in Gaeta, Naples, during the revolutionary whirlwind of 1848, he addressen a manifesto to the people of Rome, in which he said :—

“ The outrage in latter days, committed against our person, and the intention openly manifested to continue these acts of violence, have compelled us to separate ourselves temporarily from our subjects and children whom we love, and ever shall love. The acts of violence of which we complain can alone be attributed to the machinations

**Reconfessed by  
Pope Pius IX.**



which have been used, and the measures which have been taken, by a class of men degraded [?] in the face of Europe and the world. We recognize humbly [!] in the ingratitude of these misguided children *the anger of the Almighty*, who permits these misfortunes as an atonement for the sins of ourselves, [!] and those of our people."

Now, from all these facts, it must be clear in the mind of attentive and thoughtful readers, that the judgment message of the flying angel we are considering must be a preliminary one, restricted to the papacy, coming in an "hour" before appointed in prophecy, and typical, only, of the final judgment of the world. But while it is a judgment message, it contains also the Gospel of the kingdom; and many conclude that it must therefore relate directly to final things. Let us then consider the message from the kingdom phase or standpoint. Daniel, also, in the next breath after his description of the beast and his persecution of the saints (chap. vii. 24-27), says: "But the judgment shall sit, and they shall *take away* his dominion, to consume and to destroy it unto the end. And the kingdom and dominion [which is thus *taken from* the beast] and the greatness of the kingdom under the whole heaven [for thus extensive had it been—verse 23], shall *be given to* the people of the saints of the Most High," etc.

Nothing is said in all this connection about the great change that must precede the final glorified state of the kingdom of God, either in relation to its territory or its subjects. The language conveys the idea that the saints, that had been trodden down by the beast, immediately—in mortality—receive *the* dominion of which the beast is dispossessed. And we find, when we look out upon the world as it is since the French Revolution, that all the "dominion" which had been exercised by the beast against Christianity is now being used in its favor.

**The Saints**

**At last Acquire**

**The Kingdom.**

The same kingdom which before was God's and the beast's is now God's and the saints'. And "all dominions" (margin, rulers) do, in the contrastive sense of the prophecy, "serve and obey Him," or as Sharpe renders the pronoun, (in the neuter) "it"—i. e., obeys *the kingdom*. It is in the same prophetic sense in which Grecia was said to "bear rule over all the earth." Rome succeeded to the same extensive dominion, as shown above; and now the professedly Christianized nations exert the same controlling influence in the name and favor of "the people of the saints," and universal liberty of speech and conscience. (See testimony of a writer in the *Independent*, vol. i. p. 432.)

When the final, everlasting kingdom of God is the subject of prophetic vision as in Daniel ii., we are told that the existing kingdoms of the world are first swept out of existence, to make place for it to fill the whole earth; so that there was "no place" left for them. But in this instance they are left to "serve and obey" the new order of things, showing conclusively that it is in time, and not at the Advent.

#### THE SECOND ANGEL'S MESSAGE.

The "judgment" of the first message brought a great result to the world, which is now announced by the second angel, saying,—

"Babylon is fallen, is fallen, that great city."—Babylon means *confusion*, and is a symbol of the Roman Catholic church as Jerusalem is a symbol of the true Church. It holds the distinction, not only of being the greatest of churches, both as to numbers and influence, but the greatest in *confusion*, as its foundation is *tradition*. The proclamation of the everlasting Gospel in the broad mid-heaven of the world was a new thing to the masses of men, and it opened their eyes to the corruption of that modern Babylon that had for centuries kept the Gospel closely hidden from

the people. As enlightenment came, they could no longer be held by the former chains of ignorance and superstition. Those chains were broken asunder, and Babylon, the Great, fell from her proud seat of spiritual empire.

The chronology of this message is subsequent to the judgment proclaimed in the first message, proving again that they are local and belong to time. For if it had been the judgment of the "last day," how could it be succeeded by another message to the people? It is very plain, therefore, as we shall find all through this series of judgments, that they antedate the Second Advent by some years. The fall of antitypical, papal Babylon is itself a sign of the approach of the general and final fall and destruction of all systems of iniquity, all sin, and all sinners. Jesus mentions Daniel's account of the Abomination of Desolation in His great sermon concerning the signs "of the end of the world," saying, "Whoso readeth, let him understand." Understand Daniel's vision concerning the rise, work, and fall of Babylon, in its relation to the "end of the world." Almost all prophetic students have so considered it.

The *fact* of the fall of Babylon, is stated historically (if the reader wishes to refresh his memory on that point), volume i., pages 230-232, by Lamartine, Marsh, Noel, Alison. But these historians do not, of course, fill the requirement of an angel flying through the midst of heaven with the announcement; neither was the fall sufficiently complete at that stage of the overthrow, for such announcement. The

Angel must represent an organized agency promulgating this fact "in the midst of [the kingdom of] heaven"—the Church.

**Publication of  
Babylon's Fall.**

Accordingly, the work was taken up by the people known as Adventists, who have traveled over the entire civilized world, with a specific message declaring the prophetic character, the former exalted estate, and the recent

historic downfall of the Papal Roman Power, and the specific relationship of it all to the immediate coming of Christ. Two generations have heard this startling message faithfully proclaimed, as every well-informed reader of these pages must be aware. By careful estimate, during the last fifty years hundreds of thousands of sermons on this subject have been preached, thousands of newspaper and magazine articles and tracts have been published, and hundreds of pamphlets and books. Particularly, since the unification of Italy and the secularization of the government by the arrest of the temporal sovereignty of the papacy, even over the "Patrimony of St. Peter," has the message been quickened and emphasized,—"Babylon the Great is fallen."

#### THE THIRD ANGEL'S MESSAGE.

The first angel proclaimed the hour of Babylon's judgment; the second, the fall of Babylon; and now as a result of the light that came to the Church through that judgment and fall, we have a third proclamation—the angel, with a loud voice, saying, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation."—Here is more evidence of a work of time, since final judgment brings *death*, which is a state of inactivity and unconsciousness: whereas this is a condition in life—a false worship, bringing down upon itself merited judgment—the pure, unmixed wrath of God, for the persistent worship of the beast, even while it is shown to be fallen from its greatness under the destroying judgments of the Almighty. The wine of grapes is the compressed and concentrated essence of that fruit. So the wine

of the wrath of fornication, and of the wrath of God, must represent the fullest extremes, or the unqualified and unmitigated exhibitions, of the sin of spiritual adultery and its judgment.

“And shall be tormented with fire and brimstone.”—Final judgment metes out capital punishment, which is *death*—quickly accomplished, once and forever (Lu. xvii. 29). But *torment* is long-drawn-out suffering. And here it is suffering through the preaching of the Word of God, so antagonistic to tradition and the creeds. As has already been shown, the beast is to be *consumed* by the “*breath*,” or Word of Christ’s mouth. For it is symbolic fire here as in Jeremiah v. 14: “Behold I will make my words in thy mouth *fire*, and this people wood, and it shall devour them ;” or xxiii. 28, 29: “Is not my *word* like as a *fire*? saith the Lord; and like a hammer that breaketh the rock in pieces?” Brimstone occurs seven times in the Old Testament, and eight times in the New: and always in connection with judgment fires. Isaiah xxx. 27-33 is a good example of the tormenting effects of God’s Word when preached to disobedient people. In this case it is the Jews rejecting Christ, yet confronted with the *Gospel*:—


“Behold, the name of the Lord cometh from far, *burning* with His anger, and the burden thereof is heavy; His *lips* are full of indignation, and his *tongue* as a devouring fire; and his *breath* as an overflowing stream . . . the Lord shall cause His glorious *voice* to be heard, and shall shew the lighting down of His arm, with the indignation of His anger, and with the *flame* of a devouring fire, with scattering, and tempest, and hailstones. For through the *voice* of the Lord shall the Assyrian be beaten down . . . For Tophet [*Gehenna*, or the Valley of Judgment] is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the *breath* of the Lord, like a *stream of brimstone*, doth kindle it.”



After this type, our text is drawn. As the Jews fretted and languished, as a people, under a flourishing Gospel, so the papal church has groaned and pined under the everlasting Gospel, in these stinging messages. Recall the confessions of Gregory XVI. and Pius IX. a few pages back.

“In the presence of the holy angels, and in the presence of the Lamb.”—It is a Divine and immutable agency that is carrying on the work against Rome. Christ, himself, ever present with the Church, is represented here as overseeing or making sure the execution of the judgment promised to the saints that had long cried to Him, from beneath the bloody altar of their sufferings, to be avenged of their cruel persecutors.

“And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night who worship the beast,” etc.—There is to be no respite, no let-up of steady on-coming judgment, and continual consumption of power and influence, from the “hour” of its beginning, as proclaimed by the first angel. In his Allocution, dated December 23, 1872, Pius IX. thus bewails his “torment:”—

<p>The Smoke of Her Burning.</p>	<p>“God, just and merciful, whose <i>judgments</i> are hidden, [?] and His ways past finding out, suffers this Holy [!] Apostolic See, and with it the whole Church, to groan, being burdened by a lengthened and cruel persecution. Our condition, and yours, venerable brethren, <i>is not lightened</i>, but DAY BY DAY made heavier to bear . . . God has surely visited us, venerable brethren, with His sword, hard, and heavy and strong; and  a smoke has gone up in his wrath, and a fire has burned before His face. . . . EACH DAY aggravates the affliction that the events of the 20th of September, 1870, brought to us, and <i>each day</i> the fatal consequences of that attempt appear more and more cruel.”</p>
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The pope would fain believe that God’s *judgments* are hidden, but they are very manifest. The prophecy says, “they have no rest day nor night,” while the “*smoke*” (or



visible evidence of their "*burning*") ascends. And this public wail of Pius IX., like that of Gregory XVI. (page 186), admits, not only the evidence of "smoke" (of which all the nations are witnesses), but that "the whole church" have *no rest*, "day nor night;" but are groaning with the *daily* increasing burden of "affliction"—"*judgment*"—from God! What other witnesses do we need? Why cannot every student or minister of the Word, every intelligent Romanist, even, see it? Simply because, at least on the part of very many, the closing scenes in this wonderful drama, as seen on the world's prophetic stage, have not advanced as *rapidly* as they have supposed necessary to the validity or usefullness of the prophecy, or as some expositors have represented. Perhaps their "patience" is being too severely tested. Let every reader answer for himself or herself in the light of the next statement of the Revelator. Hear it:—

"Here is the patience of the saints."—This statement in its chronology and entire exposition harmonizes with that made in chapter xiii. 10, to which place the reader is referred (pages 128-9).

"Here are they that keep the commandments of God, and the faith of Jesus."—Sabbatarians very strangely suppose and teach that by the commandments of God, here, is meant the ten commandments of the old covenant, or Jewish law, given through Moses. But the Revelation of Jesus, and the "faith of Jesus," accompany and relate to the new covenant and not to the old: "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof," said Paul (Heb. vii. 18). If the commandments through Moses had been intended, the "faith of Moses," should have accompanied them in those who kept them. Moses

Sabbatarian  
Misteaching.

taught, "an eye for an eye, and a tooth for a tooth;" but Jesus taught that ye "resist *not* evil." "If ye love *me*," said He, "keep *my* commandments" (John xiv. 15; xv. 3, 7, 10, 12, 14, 17). The commandments of God through Moses were in force in Moses' day, and till disannulled by the giving of the Gospel commandments through Christ.

The contrast is drawn between the papists who implicitly obey the pope, and have the faith of the pope and the Roman Councils, and the now released martyr company, who, at the risk of their lives, had obeyed God and kept the true faith of Jesus, as taught in the *New* Testament. This class now comes into prominence and great influence in the affairs of this world, as the beast and his image sink into political obscurity and death. And they wait with patience the complete destruction of the beast at the coming of their Lord. John next heard a voice from heaven—not a symbolic voice or heaven, in this case, as it comes to instruct John and not the Church to whom the Revelation is addressed—and the voice said, Write:—

"Blessed are the dead who die in the Lord from henceforth."—From *this time onward*, it is blessed to die *in the Lord*; that is, to be crucified with Christ, as was Paul (Gal. ii. 20); to be dead indeed unto sin, but alive unto God (Ro. vi. 11). Previous to this time, while the papacy was in power, it was quite the opposite of *present* blessing to take on the name and the obligations of Christ—to die in the Lord. Nothing but the most terrible persecution, the loss of home and property rights—in fact, every right that belongs to civilized humanity—awaited conversion. But now all is changed: the beast and his image have lost their rule and kingdom; and are themselves in captivity and tribulation. Christ and His people are on Mount Zion now, the place of victory and power. The

crying under the altar has forever ceased, and the New Song before the *throne* on Mount Zion, and the harpings of happy harpers, symbolize the blessedness now of being in Christ. The Lamb in the *midst of the throne*, has wiped all persecution tears away (chap. vii. 17).

It is an almost unpardonable mistake to interpret this text in the common way, as applying to

**Death an Enemy,** literal death, at any time in the history of

**Not a Blessing.** the world. Death is an "enemy"—the curse of God against sin, of which all are guilty; it is something to be submitted to in Christian humiliation, as now a necessary evil, only to be escaped through the work of Christ. That *escape* is the *resurrection*, and the only blessing which has the remotest relationship to the "enemy" of mankind. Yet, how many sermons on this passage (mostly on funeral occasions) has the reader ever heard, giving any other reference than to *literal* death? As if it had no connection with this great prophecy concerning the Christian martyrs, groaning under the reign of "Death" on the "pale horse"! Shame on such teachers!

"Yea, saith the Spirit,—

"That they may rest from their labors; and their works do follow them."—Their labors were the most arduous that any Christians have endured since the days of the Apostles and the Church of Smyrna. They needed "rest" after nearly thirteen centuries of wandering in the mountains and desert places of the earth, for the coveted liberty of knowing, believing and obeying the Word of God. That rest has come to them in the destruction of the papal power and tyranny. Their works do not cease now, but follow them, perhaps more abundantly, in the joy of their release, new life and liberty in Christ.

## CHAPTER XXXVIII.

### CHRIST WITH THE GOLDEN CROWN AND SHARP SICKLE.

THE HARVEST OF THE EARTH GATHERED—THE VINE OF THE EARTH AND ITS VINTAGE—THE GREAT WINEPRESS IS TRODDEN WITHOUT THE CITY.

*Text, Chapter xiv. 14-20.*

14. And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.

15. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap : for the time is come for Thee to reap ; for the harvest of the earth is ripe.

16. And He that sat on the cloud thrust in His sickle on the earth ; and the earth was reaped.

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. And another angel came out from the altar, that had power over fire ; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth , for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

**K**ING of kings and Lord of lords is the natural impression that the thoughtful reader receives from the white cloud, the personage, and the golden crown of this passage. We have seen the power of the “ beast ” and

“his image” wrested from them throughout the world, at this period—that of the Laodicean Church, the 7th seal and 7th trumpet. Notice the harmony of the different visions. Laodicea gave us the symbol of judgment; the 7th seal gave us the *open* Word so long closed up by the papacy; and the 7th trumpet gave us the great voices proclaiming, “The kingdom of the world has become our Lord’s and His Anointed’s, and He shall reign \* (*etis*) to, or until † the ages of the ages.” Those who disbelieve in the present or Gospel reign of Jesus should notice that in this place there is no attempt at describing Him other than in the two characters which the present vision (and parallel references) suggest—crowned, cloud-enthroned, and bearing the harvest sickle—a supreme Ruler and Judge.

For instance: a *crown* was given to the rider of the white horse; and when dominion was given  
**Symbolic Meaning** to the beasts of this prophecy, *crowns* were  
**Of the Crown.** said to be on their heads or horns; and all interpret the crowns in those places as symbolizing their reigning and royal dominion. Here the beasts have been dethroned, the saints are elevated from being for centuries “trodden under foot,” to a place of victory and rejoicing on antitypical “Mount Zion,” the seat of their ancient kingdom and glory; and now the “golden crown” is on the head of our Lord, enthroned midheaven upon a cloud: it is the miracle and marvel of the Church and of time. Here is seen the conqueror of these world-Powers; and their breaking “without hand” is thus explained to be by Divine interposition, and not by merely or wholly human

\* Jesus has been reigning over Israel ever since He was seated in the throne with His Father; but here He is viewed as reigning in a fuller, or a contrastive sense, *in the judgment and conquest of the beast*. And since beast-power is forever conquered, He will continue thus to reign in the interests of the Church, till the end, when He delivers up the kingdom, becoming “subject” Himself to God (1 Cor. xv. 25, 28.)

† See Donegan’s or Parkhurst’s Greek Lexicon.

agency (Dan. ii. 34 : viii. 25). And, second, the typical sickle for their *harvesting*, as powers, is in His avenging hand. They have succumbed to His power, while yielding with unwilling grace to His inexorable mandate. The fire of the Word of God is slowly consuming them, while He on the white cloud of righteous judgment tarries with merciful opportunity for their repentance and obedience.

#### THE FOURTH ANGEL'S CRY.

A fourth angel now appears—he “came out of the temple,” the place of clemency, of mercy, of pardon and of grace. His announcement is,—

“Thrust in thy sharp sickle and reap.”—Mr. Lord, in his exposition, thought it inconsistent with the dignity of Christ to receive suggestions relative to His work from an angel, and therefore did not think that the One “like the Son of man,” though seated so augustly upon the cloud, and wearing the “golden crown” of dominion, could be Christ. And if the language were to be taken in a literal sense, the objection would seem valid and the conclusion plausible. But the language, on the contrary, is highly figurative, not intended to represent actual facts or conditions, neither to instruct nor to exhort the personage on the cloud, as to duty or necessity ; but merely to illustrate, in the revelation, the principles which underlie the accomplishment of the work in review ; and to thus inform the world, without making necessary the personal ministry of the Judge and King himself in the announcement of judgment. The language of the proclamation was addressed to Christ, it is true, but was intended, allegorically, for those who must stand in judgment, and will read or hear the Revelation. The angel continued,—

“For the time is come for thee to reap.”—He proclaims the appointed time expired, when by limitation the



reaping *must* commence. It is like the first angel's announcement (verse 7), "The hour of His judgment is come," with the difference, that executive judgment—reaping—was not the thought there; but a judgment of investigation and decisions; for they were still exhorted to obedience—to "fear God and give glory to Him." But in each case the Divine Executioner, as always He has, waits all the appointed time, giving man the very last moment of mercy. And, as if to emphasize his long-suffering, and unwillingness that any should perish, (be given over, as incorrigible, to the lake of fire,) He tarries there, in symbolic representation, until the proclamation is formally made, that the Word of prophecy has reached its limit, demanding the Divine interference. They did not heed the first angel's warning and exhortation, and now the execution, or reaping, can be no longer delayed.

"For the harvest of the earth is ripe."—This reaping by Christ, here must be carefully distinguished from that of the angel in verse 19; for the harvest of the "earth" differs materially from that of "the vine of the earth." The earth, here, is the Roman *Empire*, as subordinate to the kingdom of *heaven*. Its harvest, therefore, is the time of reckoning with its *rulers*, as such; they have been unfaithful with delegated powers, and can only return their hidden talents without increase; their unfruitful thrones must now yield them up for the "lake of fire," as shown at verses 10 and 11;\* and the rulership must be assumed by the only rightful and righteous Ruler. This is due the saints, so long under the altar, according to the promise made to them. We have already seen how faithful the Lord was in the fulfillment of that word in connection with the 6th seal (vol. 1, pages 253-258). All the world were

\* Treated in chapter xxxvii., because the description of the *results* of this judgment preceded this view of its *execution*, prematurely, at that point.

conscious of the changed *régime*, and writers freely noted it. (See under the 7th trumpet, vol. 1, page 432—a writer in New York *Independent*; pages 159–161; also Josiah Litch and Joseph Wolff, pages 164, 165; and Josiah Conder, pages 248, 249).

#### THE FIFTH ANGEL'S CRY.

An angel now appears, coming out of the temple, he also having a sharp sickle; and a fifth angel “came out from the altar, that had power over fire,” crying “with a loud voice to him who had the sharp sickle, saying,—

“Thrust in thy sharp sickle, and gather the clusters of the vine of the earth.”—Jesus declares himself to be the “true vine”—the vine of *heaven*, that is, of the kingdom of heaven: the antichrist or the papacy, in the contrast, therefore, must be the vine of the *earth*, the fruit of which must be harvested. The papal system is to be reckoned with, and accounts settled.

“For her grapes are fully ripe.”—The Revelator shows that the reference is to the apostate church by the term “*her* grapes”—it is the woman he had before described as fleeing “into the wilderness”—casting off her robes of light, the righteousness of Christ—and decking herself with the purple and scarlet of Rome—the darkness, mysticism, falsehood and superstition of heathen philosophy. Her grapes, at the giving of this command to thrust in the harvesting sickle, are *fully* ripe. She has filled up her cup of abomination—“the measure of her iniquity;” and, *as a system* must answer for her deeds before the bar of Prophetic Verity and Divine Justice. Blasphemous Romanism must now be—

“Cast into the great wine-press of the wrath of God.”—This symbol represents that crushing process which extracts the “blood” or life of the “vine of the earth.”

Other symbols represent the system as being *consumed*—a gradual wasting away of the life. Consumed by the breath of the Lord's mouth—His Word; through bringing the Scriptures—which for centuries had been forcibly and criminally suppressed by the Roman harlot—into prominence again in the world, thus exposing her corruption and blasphemous pretensions before all men (except the *blind* who “will not see”). In this way the Word becomes a fire to consume her influence and power, as has been shown before. And thus the angel having charge of the wine-press was said to come “from the altar,” having “power over fire.” Fire gives agony to the person burned, and so does the loss of power to the papacy. The Word of God, disseminated through the world, caused the papal loss of influence with potentates, and power over their peoples.

The symbolism here was borrowed from a similar case predicted by Isaiah, chapter lxiii. 1-4, concerning judgment upon the Jewish church at the First Advent:—

“Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-vat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come,” etc.

This same judgment, as is the one we are considering, was said also to be accomplished by fire: see the parable of the Rich Man and Lazarus, Luke xvi. 15-31.

“And the wine-press was trodden without the city.”—This appears symbolic of *criminal* execution. For it was an ancient custom to execute criminals outside the city walls. Stephen was cast out of the city to be stoned (Acts vii. 68); so also Jesus “suffered without the gate,” and the Apostle exhorts us to “go forth therefore

unto Him without the camp, *bearing His reproach*'' (Heb. xiii. 11-13). Jesus had been "crucified afresh," and put to "an open shame," by the mother of harlots; and her retribution must be made conspicuous and reproachful before the nations.

"**And blood came out of the wine-press.**"—Not literal blood here: there was literal bloodshed in the first part of this judgment—during the French Revolution—so far as it was promised and intended to "avenge" the blood and tears of "the souls under the altar;" and as designed to thoroughly cripple, startle, and arouse the papacy to the fact that Divine judgment had really begun. It was thus begun by the literal sword; but was continued by the sword of the Spirit—the fire of the Word—humiliating in the very dust, but holding out the last opportunity for repentance and reform. Blood is the life: and it was the *life of the papacy* that was being taken, after the first avenging, not directly the *lives of the papists*.

**Even unto the horses' bridles, by the space of a thousand and six hundred furlongs.**"—This is the language or figure of hyperbole—an exaggerated statement to impress Romanists with the real immensity of the results to accrue, which would be lost if only ordinary terms were used. See examples under this head, vol. i. pp. 240-242. Such an amount of life-blood lost, must warn of fatal consequences in the near future: fatal to the papal dominion, without remedy; and in the end, to all physical individual life, unless, in the meantime, there be "repentance unto salvation not to be repented of." To the horses' bridles in literal depth, and 1600 literal furlongs in extent, are only hyperbolical of the exhibited *severity* and *extensiveness* of the consumption, not to denote the linear measurements of its exhibition. Bagster says, "It is remarkable that the State of the Church, or the papal dominion in Italy, from Rome

to the Po, is exactly 1600 furlongs (200 miles)'' . Dr. Clarke and other commentators speak of this fact. It is remarkable, as the seven hills on which Rome is built are remarkable : The hills, as literal, helpful pointers to the Power symbolized, bear the same relation to the true reference—the seven *heads* on which the woman sitteth—as the furlongs (as literal, helpful pointers) do to the real reference here—the *greatness* of the papal judgment. After much study of these furlongs, and the measure of the walls of the New Jerusalem, I have never been able to understand them otherwise than as hyperbolical. The 200,000,000 horsemen of the sixth trumpet are of the same order, there is no doubt. This figure answers every requirement in all these cases ; and reflection will doubtless fully settle every candid mind.



## CHAPTER XXXIX.

### THE SEVEN ANGELS, HAVING THE SEVEN LAST PLAGUES, COMPLETE THE AVENGING WRATH OF GOD.

THE SEA OF GLASS, MINGLED WITH FIRE—THE VICTORS'  
SONG OF MOSES AND THE LAMB—THE INNER  
TEMPLE OPENED.

*Text, Chapter xv.*

1. And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

4. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before Thee: for thy judgments are made manifest.

5. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7. And one of the four (*zōōn*) living creatures gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.



“**G**REAT AND MARVELOUS,” the vision of these seven angels appears to the Revelator, because, as he states, they were giving the last installments of the great judgment—in which “the wrath of God” is “filled up,” or completed. In the preceding chapter, the harvest of the “earth,” and of “the vine of the earth,” has taken away (1) the temporal protection of kings; and (2) the spiritual dominion of the great harlot with whom the “kings of the earth” had “lived deliciously”; and it only remains to chastise the bereaved and mourning widow, and all that pertains to her extensive household, for their correction, and the salvation of any and every *repentant* individual. This symbol of the plagues is borrowed from those sent by the ministry of Moses upon Pharaoh and Egypt, when that tyrannical and obstinate monarch refused to release his hold upon the children of Israel, his Hebrew slaves, at the command of God. The plagues in Egypt were prolonged that, in refusing repentance, the justice of their approaching utter destruction might be demonstrated before all the world. So this harlot Jezebel refused to repent throughout the long *space*—1260 years—which was granted her: and now a great and marvelous sign is given to her also and, demonstratively, to all the world, of seven last measures of premonitory judgment meted out. But with this sign is another but little less conspicuous:—

“As it were a sea of glass mingled with fire.”—This is the same sea as that seen before the throne in chapter iv. 6,\* with this change: that was “like unto crystal;” and this is “mingled with fire.” Fire is usually a symbol of judgment through the prophetic Word. The former sea was seen at the inauguration of the Gospel kingdom. There

\* Will the reader please see (or recall) former explanation of the sea of glass, vol. i. p. 193.

had been no apostasy, and consequently no judgment connected with that experience. The position and standing of the Church of that day —“before the throne” (iv. 6, vii. 9) —was therefore clear “like unto crystal.” But the company seen standing upon this sea, “mingled with fire,” were described as—

“Them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.”—This is the same company that was seen in chapter vii. 13–15, that “came out of great tribulation,” having “washed their robes, and made them white in the blood of the Lamb.” They are they “that follow the Lamb whithersoever he goeth.” They stand “before the throne” upon a justification “clear as crystal”—“sanctified by the *Word of God* and prayer.” This “sea of glass,” upon which they “stand,” is “mingled with fire,” (the prophetic Word or fire,) which is thus seen as a basis or foundation for their loyal feet—their standing or justification before God. How different the rejected, perverted, despised and dishonored Word becomes to those who carry the mark of the beast and worship his image—a fire!—a very “lake of fire”!—not to support those who join not in the “song of Moses and the Lamb,” but to *consume* them, and to *predict* their utter destruction, shortly.

This victorious company had “the harps of God.”

“And they sing the song of Moses . . . and the Lamb.”—That is, their victory is for God, and their joy and rejoicing is from God—Divine. And, viewing the work of judgment in its effects upon the papacy, they correctly and loyally exclaim,—

“Great and marvelous are thy works, Lord God Almighty.”—It was not the French infidels, nor is it the Italians, nor yet “a class of men degraded in the

face of Europe and the world," as Pius IX. would have it, who are the real authors of the pope's troubles, but God ; and all those are but the instruments in His hands.

"Just and true are thy ways, thou King of the nations."—Not King of *saints* as in King James' version, but (*tōn ethnōn*) *the nations*.<sup>\*</sup> The King of the nations can in justice and equity discipline and afflict the nations for their injustices and sins. These "avenged" survivors of a martyred race recognize the Almighty as having rightfully taken unto himself the power formerly delegated to *the beast* over the nations. Not that the Almighty has not, all along the centuries, held the same supreme power in His hand. But it was not, according to His own purpose, in exercise as now.

"All nations shall come and worship before Thee ; for thy judgments are made manifest."—All nations had paid that respect and deference to the god-man of Rome, the idol-image of the beast, receiving his mark and the number of his name, that it amounted, as God looks upon it, to human worship. There is a change now, compelled by the manifested judgment of the beast power. Respect and favoritism before shown to the beast and his image by these nations is now withdrawn, and centres upon their manifest Conqueror. But the worship is not from Mount Zion, nor from the sea of glass ; neither is it of the genuine character of the worship of those who are singing the song of Moses and the Lamb ; it had been inspired in the first instance solely through selfishness, and for selfish ends ; it is of the same nature now ; and will avail them nothing for the future, unless they secure a position of holiness on the sea of glass mingled with fire. The language of the whole symbolism, as all must see, is contrastive, not positive.

<sup>\*</sup> So Griesbach, Lachmann, Tischendorf, Tregelles, T. S. Green, Alford, Coptic, Ethiopic, etc., the best textual authorities we have.

The correctness of this remark concerning national worship is a plain case for observation. But a few years ago the infallible popes brazenly and blasphemously launched their bulls and edicts against the publication of the Bible—the infallible Word of God. When two *irresistible* forces

<b>When Two Irresistible Forces meet.</b>	meet, what must be the result? One or the other must turn aside! Well, that is what the infallible popes did when the infallible Word of God disputed grounds with them.
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No nation was offended, or offered any interference, when the popes were strong! But since the dawn of the 19th century, and the palpable effects of the French Revolution have manifested themselves, no less than 70 Bible Societies have organized, and all the great nations have turned to smile upon its publication, as they had formerly smiled upon its suppression! and thus to smile upon God as they had formerly smiled upon the man of sin. Says Dr. James Morrow :—

“The circulation of the British and Foreign Bible Society, during its history of ninety-five years, has reached the startling number of 160,000,000; and the American Bible Society in its eighty-three years has the gratifying record of 66,000,000; while the other societies, including those of Ireland, Scotland, France, Germany, etc., swell the magnificent total to nearly 300,000,000! The annual publication by these societies alone amounts to 10,000,000 copies. This means fifteen every minute of every hour in every day of the month in the year. In this circulation, 4,000,000 may be credited to the B. and F. Society; 1,400,000 to the American, and the rest among the remaining sixty-eight societies. This is unparalleled! Indeed, it surpasses the circulation of the works of the two hundred most popular authors of all ages, lands and literatures—novelists, poets, preachers, travelers and critics, good, bad and indifferent.” . . .

“One hundred years ago, but fifty languages spoken by our babbling race had the Bible in them. These included all the languages of Europe, three in Asia, two in America, but none in Africa. Now 400 languages possess the great ideas born of the brain and heart of Jesus Christ.”—*Philadelphia Methodist*, Feb. 24, 1900.

The worship of the beast, or his image, is four times mentioned in the 13th chapter; but it is a use, of course, not in the highest sense of the term, as used in describing the reverential acts of the company on the "sea of glass," or "Mount Zion:" it was little more than a mawkish adulation on account of the beast's manifest political power. Neither does the worship here considered consist of acceptable service; but the mere (almost forced) recognition of God, because His "judgments are made manifest."

"After that," says the Revelator, "I looked, and—

"Behold, the temple of the tabernacle of the testimony in heaven was opened."—This same statement, a little differently worded, was made in chapter xi. 19, and was there explained: if the reader will kindly turn to vol. i, pages 430, 431, it will save the repetition here. The former statement was made after the commencement of the third woe, and the proclamation that the kingdom of the world had become our Lord's and His Christs, through judgments upon the beast and his image, and a psalm of thanksgiving by the twenty-four elders because Christ had taken to himself his great power and reign. So here, the temple is opened just after the song of Moses and the Lamb, or of victory over the beast and his image, on account of the manifested judgment.

The inner temple which contained the ark of testimony, that is, the Word of God, which had been so long closed up by papal authority and apostasy, is now opened "in heaven"—in the Church; and out of that opened Word of prophecy, come "the seven angels," or *agencies* of the seven plagues. The inner temple was the court of the Divine presence: the coming out from that presence of these white-robed and golden-girded messengers represents the putting into operation of seven messages of



Divine power, righteousness and truth.\* And yet they are made *plague*-bearers of the wrath of God. The Apostle exactly describes them in a statement concerning himself: "We are not," said he, "as many who corrupt the Word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ;" they had failed, through the fault of the Roman church, to become unto it, as the figure continues, "the savor of life unto life," and therefore became "the savor of death unto death" (2 Cor. ii. 16, 17) —plague-bearers or agencies.

"And one of the four living creatures gave unto the seven angels seven golden vials full of the wrath of God."—It was explained in connection with the exposition of chapter iv. 6, that the term *zōa*, for living creatures or living ones, is not the same as that (*thērion*) for the beasts of the pit and of the apostasy. The living creature here (as at first) represents the true Church, which is God's agency in delivering the *prophetic messages of judgment* into the hands of the seven special agencies of execution. Thus the Word of God represents His wrath, and becomes to the beast a "lake of fire," as we shall soon find. "Vials," or more properly (*phialas*) bowls or basins of wrath. Why were the vessels containing these potations of wrath golden? There was certainly an object or design in the mind of the Spirit. Gold is the world's measure of values, and thus, as we have before seen, is the symbol of truth: "*True and righteous are thy judgments,*" said the voice of the altar (chap. xvi. 7) and the voice from heaven (chap. xix. 2); or, in the words of the song from the sea of glass (which we have but just considered), "*Just and true are thy ways, thou King of the nations.*" Thus the importance, the equity and righteousness of these papal judgments, in the Divine plan and purpose

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\* For the explanation of the golden girdle, please see vol. i., page 65; for that of the pure white linen, pages 154, 253.



toward the Church, are emphasized by the golden bowls or containers, as the golden lid of a treasure-box, or golden covers of a book, would emphasize the imputed value or their contents. For instance, the "Golden Gospels of Charlemagne" were "a series of splendid manuscripts of the Gospels, written in gold letter upon white or purple vellum, and adorned with magnificent decoration."—*Our Bib. and Anc. Manuscripts*.

"And the temple was filled with smoke from the glory of God, and from His power."—This symbolism, as I have said, is clearly borrowed from a like display of cloud or smoke, when Moses had completed the tabernacle in the wilderness, and Solomon, the temple in Jerusalem, and the cloud or smoke covered and filled those holy habitations, to denote the presence of God, who dwells "in the thick darkness," and cannot be seen of men (Ex. xl. 34, 35; Lev. xvi. 2; 1 Kings viii. 10-12, etc.; see also vol. i., p. 269). A thick cloud of smoke, as if from the censers of a thousand priests, ministering all at once, is the symbolic assurance of the very presence of God, and that the work about to be inaugurated is *of* God. Oh, that apostate Romanists, and imitating and unprotesting Protestants, as well, would consider this introduction to "the seven last plagues."

"And no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."—Entering the temple or the tabernacle by the priests, was always for *intercession* with God, for the people. But Jezebel's "space for repentance" has expired now. Her experience in the great Revolution, and all her subsequent losses and reverses have caused no genuine repentance, nor turning from her falsehoods and idols, "to serve the living and true God, and to wait for His Son from heaven." Pharaoh begged Moses, saying, "Intreat the Lord, that He may take away the frogs from me and my people;" and

when one plague was removed, another was necessary to bring the king's stubborn heart to repentance again. But here, until these plagues are accomplished, the temple cannot be entered, God cannot be approached; which is clear evidence that no intercession for the removal of this series of judgments will be allowed. They must be endured for a lesson to the whole world, as well as to Jezebel, as calling for universal repentance and reformation. Every present indication and probability, however, sad as it is to contemplate, points to the continued hardening of her heart, and her consequent, and final, *Red Sea* of fire.



## CHAPTER XL.

### BOWLS OF WRATH POURED OUT IN JUDGMENTS UPON THE ROMAN CATHOLIC WORLD.

THE "EARTH," THE "SEA," THE "RIVERS AND FOUNTAINS," THE "SUN," AND THE "SEAT OF THE BEAST," AFFECTED THEREBY.\*

FIRST BOWL OF WRATH—THE EARTH—A. D. 1774-1781.

*Text, Chapter xvi. 1-2.*

1. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men that had the mark of the beast, and *upon* them that worshipped his image.

**Q**UICKLY comes the command, now, from the cloud-filled temple to the angels commissioned with this series of last papal plagues, to pour out their seven bowls of wrath upon the Catholic world:

<b>First Bowl,</b>	upon the <i>earth</i> , the <i>sea</i> , the <i>rivers and foun-</i>
<b>Upon Austria,</b>	<i>tains</i> , the <i>sun</i> , the <i>seat of the beast</i> , the great
<b>The Sixth Head.</b>	<i>River Euphrates</i> , and the <i>air</i> . It is a great
	voice that speaks, because it is a great work
	to be accomplished. <i>Great Babylon</i> has exhausted her
	period for holding <i>Jerusalem</i> in desolation: the handwriting
	has appeared upon her walls; and no intercession can now
	be made to stay the stroke of Heaven's uplifted hand. "Go
	your [several] ways," says the Voice, "and pour out the
	vials of the wrath of God upon the [Roman] earth."

\* Only five of the seven bowls are considered in this chapter.

“And the first went and poured out his bowl upon the **EARTH**.”—“Upon the *land*” is the better rendering of the *Emphatic Diaglott*, here, since the second bowl is poured out into the *sea*. *Gē* frequently has this narrower signification, and is so rendered 41 times in the New Testament. See Matt. ii. 6, 20, 21; iv. 15; ix. 26; Lu. iv. 25; v. 3, 11, etc. These plagues are not all alike, nor are they alike in their application; but they are specific in their effects, according as applied to the earth or land, the sea, the sun, etc. Babylon is here considered in her totality—a little universe in herself, *with earth*, sea, air, sun, etc.

The *earth* must represent the Roman empire as subordinate to the overruling power of “heaven,” the exalted Church. And Austria was, at the date of the first plague, the accredited, reigning head of the so-called “Holy Roman Empire.” It was thus upon Austro-Roman rule that the bowl is poured.

“And there fell a noisome and grievous sore upon the men who had the mark of the beast, and them that worshiped his image.”—Dr. Albert Barnes, in his *Notes*, speaking of this papal plague, says:—


“It refers to some grievous and fearful calamity which would come upon that power, and which would be like a plague-spot on the human body—something which would be of the nature of a Divine judgment resembling that which came upon the Egyptians for their treatment of the people of God.” And of the whole he says, “We should expect to find such a series of calamities gradually weakening, and finally terminating the papal power in the world, as would be properly represented by the number seven.”

One of the Egyptian plagues was literally similar to the grievous sore of this symbolic description—“a boil breaking forth with blains upon man and beast, throughout all the land of Egypt” (Ex. ix 10.). Such a

**Maria Theresa's  
State Reforms.**

“grievous sore” tormented the body of Jezebel, through the State *reforms* instituted

by Maria Theresa of Austria, during the very time that that empire was supporting the papacy as the sixth head of the beast.\* The historian, speaking of Austria, says:—

“Maria Theresa made many important improvements for the benefit of her wide dominions. In 1776, she abolished the torture in the hereditary states,† and put an end to the rural and personal services which the Bohemian peasants rendered to their feudal lords; and from 1774 to 1778, her attention was occupied with the establishment of a *general system of popular education*. Various salutary regulations were enforced touching the temporalities of the clergy; [

\*Some explanation as to locating the first plague so early as the days of the 6th head, and therefore before the ending of the 1260 period—which could not itself end until the 7th head had played its part in the prophetic programme—may be necessary. Some writers have not distinguished between the days of “*great tribulation*” of that period,—which were to be “shortened,”—and the days of the period itself, which could not be shortened. Said Jesus (Matt. xxiv. 21), referring to Daniel’s prophecy of the papal abomination, “Then [or, as Mark defines, ‘In those days’—the days of papal *dominion*] shall be *great tribulation*, such as was not since the beginning of the world to this time, no, nor ever shall be. And except *those* days should be shortened, there should no flesh be saved; but for the elect’s sake *those* days shall be shortened.” What days should be shortened?—the 1260, the 1290, or any other period that was established to Daniel under the solemn oath of the angel? By no means. But the days of the *greatest tribulation* the world ever had known or should know, which would occur (indefinitely) somewhere within that *definite* period. Tribulation, of some degree, it is true, would characterize the whole period of papal dominion, which could *not* be shortened. But the *great tribulation* which Jesus described, need not necessarily fill the entire period; if it should, no flesh would be saved. Therefore *those* days must be shortened. And they were thus shortened by a wonderful Divine influence brought to bear upon the 6th head, under Maria Theresa and Joseph II., as we shall presently see.

† These were Hungary, Bohemia, Upper and Lower Austria, Silesia, Styria, Corinthia, Carinola, Burgau, Brisgau, the Tyrol, Friuli, Milan, Parma, Piacenza, The Netherlands, and a part of Suabia—thus strong and large, territorially, was the 6th head of the beast, under “the best and greatest sovereign of her race.”

and in Italy, the arbitrary power of the Inquisition was circumscribed within narrow limits. Lombardy, after long misrule by its Spanish governors, experienced an era of reviving prosperity under her minister, Count Firmian, who reformed the financial arrangements, and protected the peasants from the oppressions of the great."—WHITE, *Univ. Hist.*, p. 458.

For Maria Theresa to act that way—the Queen of the “Holy Roman Empire,” and therefore the eldest daughter of the Church—was enough to make the pope break out all over with noisome boils : what he read and saw would give him sore eyes ; and what he heard would grievously affect his ears, no doubt. But that noble Catholic queen seems, after all, to have but little of Roman bigotry in her nature. And living a century or more ahead of the time, she brought up her son also in the way he should go, and when he was old he did not depart from it. Joseph II, succeeded to the “Holy Roman” crown, at the death of his mother, in 1780, and nobly emulated her example in reforming and cleansing the State, which had been as much polluted by the man of sin, as the temple had been.

“He avowed,” says Bower, “that he was disgusted with the debauchery of the pontifical family ; and in his indignation he declared that he was resolved to terminate all relation with the court of Rome, and to overthrow ultramontaniam in his states.”—*Hist. of the Popes*, vol. iii., p. 394.

In 1781, A. D., Joseph issued an edict of general toleration, of which Mr. Coxe says :—

“By this edict he granted to all members of the Protestant and Greek churches, under the denomination of A Catholics or Non-Catholics, the free exercise of their religion. He declared all Christians of every denomination equally citizens, and capable of holding all charges and offices in every department of State.”—*House of Austria*, vol. iii., p. 491.




Now Joseph and his royal mother were still Catholic, and the real heads of the "Holy Roman Empire," from whom the Pope expected better things. What had moved them to such a change in Roman tactics, but a *plague for the papacy*, poured out upon the *earth*? Surely, such conduct in "the Eldest Son of the Church" was enough to make Romish blood boil, and send blains and sores over the whole body ecclesiastic. Accordingly, Pius VI. made a personal tour all the way to Vienna, to visit Joseph II., and see what could be done to alleviate the papal distress.

Speaking of this circumstance, Durivage says :—

"When the emperor Joseph II. decreed that all religious orders in his dominions were free from papal jurisdiction, Pius, apprehensive of the consequences of such a measure, went in person to Vienna, in 1782; but though he was honorably received, his remonstrances were ineffectual."—*Cyclo. of Hist.*

His remonstrances were equally ineffectual with Heaven : for at this time "no man could enter the temple (for intercession) till the plagues were fulfilled." So God would not, and Joseph II. therefore could not, remove the pope's trouble : it must be borne. Mr. Coxe continues :—

In one particular, Joseph II. surpassed his rival, Frederick II., though illiterate himself, and not affecting to honor or patronize men of letters, he encouraged the arts and sciences, and contributed more to the advancement of learning, during his short reign, than any other sovereign in Europe. [  ] In every province he instituted or improved a university, academy or seminaries, *founded public libraries*, created establishments for the study of medicine, surgery and botany, natural philosophy and natural history, and built numerous observatories and laboratories. He took away from the priests *the power of censuring books*, a power which they had hitherto exercised with such rigor, that, on subjects of religion, morality and government, a valuable and a prohibited publication were almost synonymous terms: [!] this office he vested in a committee of men of letters at Vienna, whose liberal views were directed to encourage the freedom of the press."—*House of Austria*, vol. iii., p. 493.

**Joseph's Zeal**

**For Schools.**

Who cannot see in this action of the civil "head" of the Church, so galling to the papacy, that the great Divine Head and Judge over all had poured out, with the bowl of His wrath upon the latter, a bowl of influence upon the former, for the accomplishment of His purpose. John said the sign was "great and marvelous," and so, indeed, it was. Of the effects, Mr. Bower was moved to remark as follows:—

"Never had the papacy been so deeply and sensibly assailed since the Reformation; for even then, its *deadly wound* seemed to proceed from *professed enemies* alone, and was not accompanied by such contemptuous implications and *galling derision*."—*Hist. of the Popes*, vol. iii, p. 17.

Thus, through the remarkable spirit and commendable generosity of Queen Maria Theresa and Emperor Joseph, the controlling powers of the Roman "earth" from 1774 to 1781,—a period of seven years,—we have the clearest evidence that there was an *Imperial* influence operating to the great detriment of the papacy throughout the empire or Roman *earth*. An influence that can be explained in no other way than as the work of the bowl of wrath.

## SECOND BOWL OF WRATH—THE SEA—A.D. 1782–1789– 1797.

### *Text*, Chapter xvi. 3.

3. And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*; and every living soul died in the sea.

THE scene of this second bowl is the SEA—a principal body of the waters of the "earth." The woman of chapter xvii. 1 is said to sit upon many *waters*; and verse 15 explains that the *waters* are peoples, nations, etc. Thus the *sea* here must represent one of the principal Catholic nations; and that nation, from 1782, when Joseph II. refused the pope's urgent personal appeal to withdraw his

edict of toleration and other reforms, through which he had  
 “resolved to terminate all relation with the  
 court of Rome, and to overthrow ultramon-  
 tanism in his States,” was **France** under the  
 Bourbon king, Louis XVI. That kingdom  
 was one of the principal divisions of the old Roman empire ;  
 and, under the Carlovingsians, became the *first* head of the  
 beast, as, at the time of which I now speak, it was again  
 united to the papacy as a *seventh* head. This was dem-  
 onstrated from history when we gave the series of seven  
 heads in chapter xiii., pages 122-123. The French revolu-  
 tion came on in 1789, with its awful fruits for France, the  
*sea* into which the second plague was poured.

“**And it became as the blood of a dead man.**”  
 —That is, became stagnant and lifeless. In the first volume  
 of this exposition, I have quoted several brief extracts from  
 such writers as Bower, Alison, Lamartine, Marsh, Faber,  
 Pressensé, Rowan and Goodrich, showing the complete  
 paralysis of Catholic France, at this time. If the reader  
 will refer to pages 229-234, 327, I need not repeat the  
 extracts here. But as a reminder of their tenor, I will give  
 a portion of Goodrich’s words :—

“The revolutionary torrent which was thus set in motion,  
 destroyed law, government and religion in France, and laid waste the  
 Roman Church, both there and in neighboring countries. . . . From  
 the Atlantic to the Adriatic she presented but one appalling spec-  
 tacle.”—*Hist. of the Church*, p. 184.

Could there be a more perfect fulfillment, or answer to  
 the requirements of the above prophecy? I think not. But  
 note the next.

“**And every living soul died in the sea.**”—The  
 living souls of the *sea*, or kingdom, would represent the  
*characters* or *officers* to whom the *nation* gave life, and was  
 supporting: such as the royal family, the nobility, and

counting in the religious orders and all the ecclesiastical stipendiaries. For at the beginning of the Revolution, says Goodrich, there were in France no less than 18 archbishops, 111 bishops, and 150,000 priests. For the salaries of all these the State was taxed, until it was bankrupt. The Revolution—the bowl of wrath, I should say—swept all these away in rivers of blood. King and queen, prince, lord and noble, cardinal and archbishop, bishop and priest, monk and Carmelite, all were dragged to the bloody guillotine, fled the country, turned to rabid infidelity, or were forced into exile. There was no national “life” left in that frantic country. The plague had done its work most perfectly.

It had also its financial and personally humiliating effects upon the papacy. The Directory had sent  
**Other Effects** its army into Italy under Bonaparte who,  
**Upon the Papacy.** at Bologna, in June 1796, “dictated the conditions of an armistice with Pope Pius VI. Twenty-one millions of francs, together with one hundred valuable pictures and other works of art, were extorted from the helpless pontiff; he also consented to the occupation of Bologna, Ferrara, and Ancona by French troops” (*Students France*, p. 582). A few months later, the same account continues:—

“From the theatre of their triumphs on the Adige and the Mincio, Bonaparte led his army into the territories of the pope, against whom the Directory had resolved to proceed to extremities. The States of the Church were quickly overrun, the papal troops overpowered and dispersed after a feeble resistance, and Pius, yielding to necessity, signed the humiliating treaty of Tolentino (Feb. 19, 1797), by which he ceded to the rapacious invader the legations of Bologna, Ferrara, and the Romagna, and Avignon with its territories; an additional contribution of fifteen millions of francs was likewise exacted, and the Vatican and other celebrated galleries of Rome were again plundered of their choicest treasures.”—*Ib.*, page 584.

Pius VI. had protested against the spoliation of the church," says Koch, "which the Constituent Assembly of France had committed, by the reunion of Avignon and the county of Venaissin (Nov. 3, 1791); and from that time he was treated as an enemy of the republic . . . Pius VI. was carried captive to France [Feb. 1798] and died at Valence (Aug. 29, 1799).—*Hist. Europe*, p. 188.

Even the National Assembly of France, itself, was semi-paralyzed under the influence of the bowl in the *sea*. Notice how God can silently, and yet powerfully, work out His own pleasure, and none can hinder Him. Koch also says:—

"The Assembly, however, [the Assembly] was by no means in the enjoyment of entire liberty. It was under the influence of those popular societies, known by the name of *Jacobins*, so called from their meeting in a convent in Paris, formerly belonging to that religious order. These societies, who had overspread all France [the *sea*], were affiliated with each other, and all under the control and direction of the parent society in the metropolis. It was there that they prepared those laws which they compelled the National Assembly to pass, and concocted their plots against the *royal authority*. They had an immense number of emissaries among the profligates of every country, who propagated their doctrines, and prepared the way for the triumph of their abominable conspiracies."—*Ibid.*, p. 172.

Thus effectually did the second plague accomplish God's retributive judgments: first, every thing of life in the *sea*, every thing that enjoyed that which comes through national office, distinction or privilege, died; nothing was left but the common distinction of being a "citizen." This was just and necessary, since the whole state establishment was Catholic, despising God, suppressing the truth, and supporting the "mother of harlots."

Second, Jezebel was made to feel the avenging wrath of God in the loss of France and Louis XVI., her 7th head and husband: this brought national humiliation as well as the loss of temporal support;

then the loss of personal liberty and respect ; of the greater part of her personal possession in church lands and cities, and all the most precious and valuable treasures of art, besides 36,000,000 francs, or \$6,948,000 from the papal treasury. The pope recognized and acknowledged the judgment, but, like *Pharaoh*, did not repent.

Third, the only recognized or in any sense legal authority left in the decapitated nation of France was the “ National Assembly,” which was so dead to every function of legislative integrity or independence, that it was compelled to act as a jumping-jack to the Jacobins throughout the “ Reign of Terror ”—a mere figure-head to the wretched “ profligates ” and “ *sansculottes* ” that formed the blasphemous political clubs. A most wonderful fulfillment of the whole prophecy ! Here is one of the great Rome-worshipping nations of earth, in the dawn of the 19th Century, like a storm-tossed, rudderless, anchorless ship, shaken by the mighty winds and waves of Divine judgment ! A great world-exhibition of the sure fate of national or individual apostasy, infidelity and opposition to the Word of God. That Word at which puny “ creatures of a day ” rashly lift their feeble hands, and early—and hopeless!—sink again in “ mother dust.” At which Gibbon and Lord Chesterfield could sneer, all their numbered days ; against which Voltaire and Paine could write and even essay to “ reason ; ” and about which Bradlaugh and Ingersoll could only scoff and gibe. All these—where now are they ? where, their trusted wisdom ? But here, unmoved, remains our blessed Bible, forever ! firm as Gibraltar, unshaken as the “ pillars of the earth ” ! Its witnesses are everywhere ! Who hath not eyes and ears to see and hear !

Plague Ruins.



## THIRD BOWL OF WRATH—RIVERS AND FOUNTAINS—

A. D. 1800-1815.

*Text*, Chapter xvi. 4-7.

4. And the third angel poured out his vial upon the rivers and fountains of waters ; and they became blood.

5. And I heard the angel of the waters say, Thou art righteous, O Lord, who art, and wast, and shalt be, because thou hast judged thus.

6. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink ; for they are worthy.

7. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* Thy judgments.

**A**FTER the “sea,” the “rivers and fountains” represent all the remaining “peoples and multitudes and nations” which constitute the **Third Bowl**, upon “waters” upon which the harlot sat (chapter xvii. 1, 15). These became blood, a **All the Lesser Catholic Powers.** figure indicating the great wars of those nations, and the awful carnage attending them.

It points us immediately to the bloody wars of Napoleon Bonaparte, from 1798 to his final banishment by the allied Powers of Europe in 1815. As representing the French Republic, with its terrible record against Romanism and, indeed, all religion, and as the intrepid and powerful leader and commander of her armies, Napoleon had arrayed against him all the Powers of Europe, great and small—from the Empire of Russia down to the Republic of Switzerland—all raised their quotas of troops for the destruction of the enemy of their thrones and the old Roman *régime*. The period begins evidently from Napoleon’s arrival in Egypt in 1798 with twenty ships of war, many transports, and an army of 36,000 men ; and extends to his final defeat by the Allies at the battle of Waterloo, June 18, 1815. In St. Helena, Napoleon thus stated the object of his desires to Las Cases :—

“ One of my great plans was the rejoining, the concentration, of those same geographical nations which have been disunited and parceled out by revolution and policy. There are dispersed in Europe upwards of 30,000,000 of French, 15,000,000 of Spaniards, 15,000,000 of Italians, and 30,000,000 of Germans. It was my intention to incorporate these several millions of peoples each into one nation. It would have been a noble thing to have advanced into posterity with such a train, and attended by the blessings of future ages. I felt myself worthy of this glory.”—ABBOT, *Hist. Italy*, p. 588.

In the 11th chapter of Daniel, verses 36-45, is the description and work of “ a certain ” king (Wintle, Boothroyd, etc.), usually styled “ the willful king,” who is there said to “ go forth with great fury to destroy, and utterly to make away many.” This evidently points to the furious career of blood which history assigns to Bonaparte. Reviewing the 19th century, Durivage says :—

“ We are able to show that more general actions were fought, and more lives lost by the fortunes of war from 1800 to 1815, than ever were fought in a period of ten times the same extent ; among them, Marengo, Alexandria, Austerlitz, Corunna, Aspern and Essling, Wagram, Borossa, Elbuera, Borodino, Lutzen, Leipzic, Orthes, Ligny, besides others amounting to two hundred general actions.”—*Cyclo. of Hist.*, p. 707.

To particularize a few instances of his greater battles—where the *waters* were turned to blood—will make the picture vivid : Marengo, June 14th, 1800, 14,000 slain ; Hohenlinden, Dec. 2nd, 1801, 7,000 slain ; Austerlitz, Dec. 2nd, 1805, 10,000 Austrians and Russians slain ; Jena, Oct. 14th, 1806, 20,000 killed ; Eylau, Feb. 8, 1807, 30,000 French slain, 10,000 wounded, and 20,000 Russians killed ; Aspern and Essling, May 21st, 23rd, 1809, 30,000 French and 20,000 Austrians killed and wounded ; Wagram, July 6th, 1809, 40,000 killed and wounded, on both sides ;

Heilsberg, 12,000 French, 8,000 Russians slain; Friedland, 17,000 Russians, 8,000 French; Talafera, July 28th, 1809, 7,000 French, over 5,000 English; at Fuentes de Onor, May 5th, 1811, the French lost over 3,000, and on the 16th, 8,000 at Albuera, and the Allies 7,000; Salamanca, July 22d, 1812, 8,000 French, and over 5,000 of the Allies killed; Borodino, Sept. 7th, 1812, 12,000 dead, 20,000 wounded French, and 15,000 dead, 30,000 wounded Russians. On the 6th of November, Napoleon's army was caught in a heavy snow-storm, and in the retreat (of six days) from Moscow to Smolensk, 30,000 men died of hunger, fatigue and cold, and as many horses; Lutzen, May 2nd, 1813, 12,000 French and 15,000 of the Allies killed and wounded; Bautzen, two battles, May 20, 21, 15,000 of the Allies killed and wounded, and 25,000 of the French; Dresden, Aug. 26, 27, about 18,000 of the Allies killed and wounded, and about 9,000 of the French; and Waterloo, June 18th, 1815, about 40,000 in equal numbers of the French and the allied Powers! It has been estimated that altogether, the wars of Napoleon I. cost the world, outright, one million of human lives! The above eighteen battles foot up over one-half that number.

Is it any wonder that the influence that moved these nations in this awful carnage is called a *plague*—a bowl of wrath from the Almighty? But when we think of the apostasy of all these nations, their abuse and neglect of the Word of God, their support of the Roman harlot, and the long persecution of the saints, we can but exclaim with the “angel of the waters,” “Thou art righteous, O Lord, who art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink, for they are worthy.”

The pope also, Pius VII. himself, directly felt the power of this plague in the loss of Napoleon's ostensible restoration and support of the papacy; and probably but little less keenly than had his predecessor, Pius VI., the loss of Louis XVI. But that work of Bonaparte, as an "eighth" head of the beast, belongs to chapter xvii., and will be considered there.

FOURTH BOWL OF WRATH—THE SUN—A. D. 1804-1840-  
1846.

*Text, Chapter xvi. 8-9.*

8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed the name of God, who hath power over these plagues: and they repented not to give him glory.

“**W**HEN Thy judgments are in the earth,” said the Prophet Isaiah, “the inhabitants of the world will learn righteousness” (chap. xxvi. 9).

**Fourth Bowl, upon** He had just been describing the “fall of  
**The Gospel Sun—** Babylon” and the “overthrow of Tyre,”  
**The Word of God.** and the making of “the earth empty” and  
“waste” with judgments; and had immediately preceded the above quotation with this statement: “He bringeth down them that dwell on high; the lofty city, He layeth it low; He layeth it low, even to the ground; He bringeth it even to the dust.” In such a condition, torn and bleeding, humiliated to the last degree and ready to die, will a people sometimes listen to God and “learn righteousness,” who would not before. Thus had old Babylon and Jerusalem, after shameful apostasy, been humiliated with judgments, and then called after with messages of love, light and

mercy. The *natural* man can better appreciate life, in the face of death ; light in the darkness ; and mercy in humiliation and deserved chastisement. At the beginning of the 19th century, all the nations that had forgotten God and worshiped the beast and his image, and the kings of the earth who had committed adultery with the mother of harlots, had been brought, as we have seen, into an agony of humiliation, confusion and dismay through the furious wars forced upon them by the indomitable Bonaparte. It was just the time, now, to flash upon their vision the light of God's Word again, which they had so long put out of their hearts and memories. A bowl is therefore **poured out upon the SUN**—the Gospel sun.--A wonderful Divine influence is now to be exerted to cause the Word of God to assume a commanding position in the world. In other words, *a door is to be opened* for a *Philadelphian* proclamation (chapter iii. 7) ; the real servants of God are to be enlightened—*scaled in the forehead* (chapter vii. 2, 3) ; the *everlasting Gospel* is to be preached in its purity again (chapter xiv. 6, 7) .

The Bible must be brought from its hidden state, popularized in the common language, and in the hands of the common people, from whom the papacy and the priesthood had taken it away. This work began by the organization of societies for earnest, systematic, co-operative work. The British and Foreign Bible Society was proposed in 1802, but not fully organized until 1804. The Pennsylvania Bible Society followed in 1808, and the American in 1816, and others multiplied until "altogether," says Dr. Morrow, there are more than seventy Bible Societies throughout the world, where there was none a hundred years ago."\* Imme-

\* Philadelphia *Methodist*, Feb. 14, 1900. This statement relates to societies for the general translation and distribution of the Scriptures in all languages and among all nations. The Naval and Military



diately the Bible began to spring out of the dust. (See revival and ascension of the two witnesses, volume i., pages 324-326.) Quoting again Dr. Morrow's words,—by way of emphasis; the facts being so significant, here,—he says:—

“The circulation of the British and Foreign Bible Society, during its history of ninety-five years, has reached the startling number of 160,000,000 copies; the American Society in its eighty-three years, has the gratifying record of 66,000,000: while the other societies, including those of Ireland, Scotland, France, Germany, etc., swell the magnificent total to nearly 300,000,000! The annual publication by these societies alone, amounts to 10,000,000 copies. This means fifteen every minute of every hour in every day of the month in the year. In this circulation, 4,000,000 may be credited to the B. and F. Society; 1,400,000 to the American, and the rest among the remaining sixty-eight societies. This is unparalleled! Indeed, it surpasses the circulation of the works of the two hundred most popular authors of all ages, lands and literatures—novelists, poets, preachers, travelers and critics, good, bad and indifferent.”

“Another notable feature in the circulation of the Scriptures to-day, is in the increased number of languages in which they may be found. One hundred years ago  
**The Scriptures** which they may be found. One hundred years ago  
**In all Languages.** but fifty languages spoken by our babbling race had the Bible in them. These included all the languages of Europe, three in Asia, two in America, but none in Africa. Now, *four hundred* languages possess the great ideas born of the brain and heart of Jesus Christ. Of these newly-captured languages, fully one hundred had never been written. Sixty of these are African. The missionary translators had to make dictionaries and grammars before the work of translation.”

Such a work accomplished in the last century is truly wonderful, but its being left undone for the eighteen centuries since Christ, shows clearly that a Divine impetus must have been imparted to the Christian effort of the nineteenth. What could it be but the fourth bowl poured upon the sun?

Society for supplying soldiers and sailors, had been formed in 1780; and the French Bible Society, for the benefit of French infidels, in London 1792. A publishing house was opened in Paris, but the funds were lost, and everything belonging to the Society destroyed by the Revolutionists. [*Chamb. Ency.*]



“And power was given unto him to scorch men with fire.”—Mark how it works out only good for the Church and the world generally,—all who receive it,—but wrath upon the “abomination of desolation,” the papacy, which hates the Bible, because it constantly condemns it. To exhibit the different effects, and to show how the greater liberties of the last century, through the consumption of the papal power, have favored the translation and dissemination of the Bible in our times, notice the spirit of Catholicism while popery was in power :—

“The public libraries were examined by the officers of the Inquisition. *Domiciliary* visits were made by the *familiars*, and the penalty of an excommunication was threatened against all who interrupted the process, who read or kept heretical books, or who did not give information of those guilty of this offense. An edict was published which ‘enumerated the different articles of the Lutheran heresy, down to the slightest deviation from the ceremonies of the Church,’ and required informers to declare ‘if they knew, or [see] had heard it said, that any person had taught, maintained, or entertained in his thoughts, any of these opinions.’ Such was the system of *surveillance* and *espionage*, established by the ‘Council of the Supreme,’ and which was introduced into private families, and pervaded every social circle of life,”—GAILLARD, *Hist. Reforma.*, p. 148.

“Private family” was a misnomer! such a thing as *home* or *liberty* did not exist, where a man—nay, a *slave*—could not entertain his own thoughts, much less breathe them to his wife and children, without responsibility to the sneaking spies of that abominable system of spiritual slavery. Did not such a condition of things, supported by the civilized nations of Europe, deserve a bowl of wrath poured out upon the whole territory of the blasphemous beast? Who cannot, in the light of these things, read the burning wrath of God in the life-work of Napoleon Bonaparte? Gaillard continues :—

“ In 1233, Juan I. of Arragon prohibited by an edict the reading of the Bible in the language of the country ; and it was declared heretical for either the clergy or the laity to possess a copy. The edict strictly enjoined it upon all who had, to deliver them to the ordinaries that they might be committed to the flames.

A translation, printed in 1478, was immediately destroyed by the orders of the [blasphemously so-called] Holy Inquisition. In 1543, Francisco de Enzinas published at Antwerp, *‘The New Testament, that is, the New Covenant of our only Redeemer and Saviour Jesus Christ, translated from Greek into the Castilian language.’* The terms, ‘the New Covenant,’ and ‘our only Redeemer,’ were offensive to the monks, to whose inspection the work had been submitted in manuscript, and were accordingly erased.[!] Enzinas presented a copy to the emperor, who delivered it to the confessor. The author was soon after apprehended, and committed to prison, under the charges ‘of being an enemy to religion [!] and of having tarnished the honor of his native country.’”—*Ibid.*, p. 149.

Notwithstanding this unfortunate state of things, those who became enlightened, anxious to “freely give” as they had “freely received,” persisted in their efforts to put the Scriptures in the language of the people. Three new translations were brought out—two of the New Testament, and one of the whole Bible, in 1556, 1569, and 1571, all to be destroyed by the impious, blasphemous priesthood, under the ridiculous pretension that “the translation of the Scriptures into the vernacular tongue,” continues Gaillard, “with the reading of them by the vulgar [?] was declared by the Spanish divines and the Inquisition to be ‘the true fountain of all heresies. . . . That some men carried their audacity to the execrable extreme of asking permission to read the Scriptures in the vulgar tongues, not afraid of finding in them the most deadly poison.’ [!] A cordon of the inquisitorial police and spies encircled the nation to prevent the importation of books. *Every traveler was arrested, and every package was strictly examined, before*

he was permitted to proceed on his journey. The sacred Scriptures were seized with peculiar exultation and triumph, and immediately committed to the flames." !

Notice, also, the arrogant pretensions, and disgusting blasphemy, of the earlier Catholic writers in their war against the burning, scorching truths of God's Word :—

**Arrogant Claims  
Of  
Romish Writers.**

COSTER.—“The traditions of the Roman Catholic Church are another species of Scripture. [!] The excellence of these writings surpasses much of the Scriptures which the Apostles have left to us on parchment.” [!] Again : “Tradition is more excellent than Scripture, because it is written with the finger of God, [!] whilst the latter was only written by the pen of the Apostles.”

The sophistry of these statements should reveal themselves to an intellectually free child. But intellectual freedom was unknown to Catholics.

CHARRON.—“The proposition is false that the design of God was to instruct the world in his will, to plant the faith, and to make Christians by the Scriptures. God never commanded to write, but to speak.”

CARDINAL BELLARMINE.—“The Scriptures, without the traditions, are neither actually necessary, nor are they sufficient. [!] There exist traditions which are greater than the Scriptures, as regard the obligations they impose. [!] If the pope were to command what is vicious, and prohibit what is virtuous, all true Christians would be bound to believe virtue vice, and vice virtue.” (!)

If all that does not show the boldest blasphemy against God and His Holy Word, and the plainest worship of the image of the beast of the pit, as I have again and again proved against Romanists, then, indeed, blasphemy may be worship, and worship, blasphemy. It is a human wonder that the deserved plague which God sends upon such

learned hypocrisy is not the final blow for extinction, instead of being tempered with mercy awaiting repentance.

But concerning the work of the Bible Societies of our century Pope Gregory XVI., who preceded Pius IX., issued bulls against the circulation of the Scriptures in 1832 and 1844, in one of which he says :—" We earnestly bid you, in the Lord, [!] to seize out of the hands of the faithful, not only Bibles translated into the vulgar tongue, published contrary to our directions, but also proscribed books of every sort." Pius VII. issued a bull to the same effect in 1816, Leo XII., in 1824, and Pius VIII., in 1829. And here are the perfidious utterances of Pius IX. :—

" We have been truly shocked by this most crafty devise, by which the very foundations of religion are undermined. [!] We have deliberated upon the measures proper to be adopted by our pontifical authority, in order to remedy and abolish this pestilence, as far as possible, this defilement of the faith so eminently dangerous to souls."

Were there ever baser charges than these which that apostate bishop—yet claiming (how hypocritically) to be a vicegerent of Christ—launches against the agencies God has energized for the universalization of His Word, and against the Word itself. The Word of God must be a hot dose for him, and all his sort, to hate it so. And that is exactly the intention of the plague poured out :—

" And power was given unto him to scorch men with fire."—Or with "great heat," as the next words explain, causing men to "blaspheme the name of God," in their anger. Jesus is frequently called "our God," and "God with us;" and "His name is called the Word of God," we are told," (Rev. xix. 13); so that to blaspheme the Scriptures and their use in the Church, was to blaspheme the name of God. By pouring the bowl into the sun, God had kindled an unquenchable desire in the true disciples of

Jesus to know the truth. He had taught that not "by bread alone, but by every word that proceedeth out of the mouth of God," men should live; and commanded them to "search the Scriptures:" it is therefore the boldest blasphemy and the rankest hypocrisy in the priesthood of Rome to oppose God in this way. Moreover, it is made very evident that they know that the Word of God, fairly understood, is against their false claims, and false explanations in every letter of it; and of course it makes them very uncomfortable when the people, whose tithes they seek, get a fair peep into its pages in a language which they themselves understand. We have seen how hot Luther made it for them in his day, and also how hot it was for Gregory XVI., and Pius IX., under the first and third angels' messages, in our own day, by their own confessions (pages 186 and 192). Also in the former volume, on "the open door" (page 159), and on "the spirit of the 19th century" (pages 160, 164, 165), are some evidences that apply equally well here, as the symbols there and here are chronologically parallel.

A little later, in 1846, under this same bowl, came another mighty influence in its operations  
 Evangelical Alliance. against Romanism, the organization of the  
 EVANGELICAL ALLIANCE. It is thus described in the *Schaff-Herzog Encyclopedia* :—

"ORIGIN AND AIMS.—The Alliance owes its origin to [a] wide-spread and growing desire for a closer union among evangelical Protestants, both for the sake of union, *and for a more successful conflict with infidelity* [the now loosed dragon] \* on the one hand, *and superstition* [the Roman beast] on the other. This union is to be entirely free and voluntary, and to leave room for great variety within the limits of Scriptural or evangelical belief. It claims no official and legislative authority that might in any way interfere with the internal affairs of the denominational organizations, or the loyalty of its members to their particular communion. It relies solely on the moral power of truth and love. [How unlike Romanism.]

\* See on chapter xx., for the loosing of the dragon.



“ The other object of the Alliance is the *defense and promotion of religious freedom* in that sense in which it is understood by the advanced sections of Protestantism, especially in Great Britain and the United States. It is freedom as distinct from mere toleration, *freedom of conscience* [shocking to Romanism] *as a fundamental and inalienable right of every man*, and freedom of *worship* which is the natural result of the former, and which *the government is bound to protect*. The Alliance is the only Christian organization which attends to this important interest, and comes to the aid of all who are persecuted for the sake of religion.”

Under the head, *The Doctrinal Basis*, there are nine articles ; three of which are directly aimed at and subversive of the fundamental principles of Romanism : “ 1. The Divine inspiration, authority, and *sufficiency* of the Holy Scriptures. 2. The right and duty of private judgment in the interpretation of the Holy Scriptures. . . . 6. The justification of the sinner by faith alone.” These things and the great influence of the Alliance in southern Europe “ in bringing about those remarkable changes in favor of religious liberty which have taken place among *the Latin races*, especially in Italy,” are what so “ shocked ” and troubled Gregory XVI. and Pius IX.

In 1849, another powerful foe to Romanism sprang out of this scorching bowl of wrath in the sun, in the merging of four local societies; namely,—  
**Americo-Foreign**  
**Christian Union.**

The French Association, organized in 1835;

The Foreign Evangelical Society, formed in 1839;

The Christian Alliance, formed in 1842; and

The American Protestant Society, formed in 1843, into

THE AMERICAN AND FOREIGN CHRISTIAN UNION, organized (May 10, 1849.),—

“ To do in a more efficient way the work of the [last] three societies named, which was to convert the Roman Catholics, or, to quote its constitution, ‘ by missions, colportage, the press, and other appropriate agencies, to diffuse *the principles of religious liberty*, and a *pure*



*and evangelical Christianity*, both at home and abroad, where a corrupted Christianity exists.' The society was for a number of years very prosperous, and spread its influence over Europe, North and South America, and the adjacent islands. From 1849 to 1859 its yearly receipts averaged \$60,000." (See April number (1880) of the *Christian World* for historical sketch of the 30 years' work of the Union.)—SCHAFF-HERZOG, *Ency. Relig. Knowl.*, vol. i., p. 72.

Thus agency after agency was raised up and put into action, exerting world-wide influences, for the enlightenment and reformation of the Roman Church, but she would neither repent to give God glory, nor cease her words of blasphemy. And as with Pharaoh and the Egyptians, so is her last plague and her *Red Sea* near. In the meantime, she is scorching under the "great heat" of the pure Gospel fire from the liberated Word of God, blazing all about her. And it is with her as with Israel of old : God "hath poured upon (her) the fury of His anger, and the strength of battle ; and it hath set (her) on fire round about, yet (she knows) it not ; and it burned (her), yet (she lays) it not to heart " (Isa. xliii. 25).

#### FIFTH BOWL OF WRATH—THE THRONE OF THE BEAST. —A. D. 1809-1820-1830-1848.

*Text*, Chapter xvi. 10, 11.

10. And the fifth angel poured out his vial upon the seat of the beast ; and his kingdom was full of darkness ; and they gnawed their tongues for pain.

11. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

**A**FTER a plague goes into effect, it often continues for some years, a visible and potent influence, even after the succeeding bowl is poured out. We traced the fourth for over forty years, and for thirty-seven years after the fifth, which is equally protracted, began to be felt.

**Fifth Bowl, upon  
Seat of Beast.**

The fifth plague is poured upon "the seat" (*ton thronon*, "the throne) of the beast," which must indicate the capital city and the papal *kingdom* proper,—Rome and Italy,—as now particularly distinguished from the "rivers and fountains" of that former bowl. As I intimated, (page 227, on Judgments), the 3d bowl, on "rivers and fountains," had well prepared the way for this plague upon the *throne* of the beast. Napoleon I., by restoring the papacy after the loss of the 7th head in the great revolution, became the 8th head (as will be seen in considering chapter xvii.) ; but being involved in trouble with the other Powers through his selfish ambition, his retaliatory "Continental system" offended even the pope. Speaking of it, the historian says :—

"It was during the Austrian campaign of 1809 that Napoleon consummated the rupture with the See of Rome which had commenced in the preceding year, on account of the pope's refusal to concur in the 'Continental system,' and to recognize Murat as King of Naples. A decree, dated from Schönbrunn on the 17th of May, *annexed the Pontifical States to the French Empire*; assigned to the deposed pope an annual revenue of two millions of francs, with the enjoyment of his palaces at Rome. Pius VII., with unshaken firmness, forthwith responded by a bull of excommunication against Napoleon, emperor of the French, and all his adherents and counselors. General Miollis, the French commandant in Rome, now caused the palace of the Quirinal to be surrounded at midnight, forced the aged and helpless Pope into a carriage, and transported him under a guard across the Alps to Grenoble. His residence was at last fixed by Napoleon at Fontainebleau, where, so far as his personal treatment was concerned, he seems to have no ground of complaint. Steadily refusing, however, to remove the sentence of excommunication, *he was detained in captivity until the fall of Napoleon.*"—*Student's France*, p. 626.

Surely, the influences of the irresistible plague had reached the very *throne* of the beast. But, besides this personal discomfiture, there was further trouble for the pope : every province of Italy was involved,—

“And his kingdom was full of darkness.”—Mac-kenzie’s *19th Century*, (article, *Italy*,) speaking of a new spirit developing among the *people* of that ancient “seat” of apostasy, says :—

“The Italians enrolled themselves as members of secret societies in which the love of unity and *representative government* was kept in vigorous life. In the cities, and especially among the educated classes, this movement quickly [ ~~has~~ ] assumed an aspect of commanding importance. 700,000 of the most intelligent and patriotic Italians formed the membership of these unseen organizations. The most powerful of these societies was that of the Carbonari. The views of this association were set forth (1820) in a remonstrance addressed to the pope, and admirable for the enlightenment and elevation of its tone. ‘The Society of the Carbonari breathes only the religion of Jesus Christ. It preserves that respect for sovereignty which the Apostle required from Christians ; it loves the sovereign ; it preserves the state ; *but it supports democracy* which, instead of attacking *monarchy*, forms that happy addition which endears it to the *nation*.’ The associated despots [the allies], regarding their principles as inconsistent with orderly government, spared no effort for their suppression.”

But they did not have the same success against the secret orders among the *people* of this *bowl*, in 1820, onward, which they had experienced against Napoleon and Italy in 1815. And herein is further evidence of the dogged obstinacy of the “holy” allies, Pharaoh-like, against God and every unselfish principle of love and righteousness, specially after their former awful chastisement during the fourth plague ; and therefore evidence of the justice of this fifth bowl. Concerning the former allied victories over Napoleon in 1815, Abbott, in his *History of Italy*, says :—

“One million two hundred thousand bayonets advanced upon exhausted France, and Napoleon fell ; and with him fell, of course, all those liberal governments his genius had created, and his arm had upheld. The French constitution was trampled into the *bloody mire*, by

the squadrons of England, Austria, Russia, Prussia, with all their innumerable allies, and the execrable despotism of the Bourbons, was re-established over the subjugated French people. . . . Italy encountered the same doom as France. Her constitutions were trampled in the dust, her liberal governments indignantly demolished, and the old, worn-out *régimes* of priestly fanaticism and aristocratic tyranny unrelentingly re-established. The triumphant Allies met in congress at Vienna, to divide between them the spoil, and to map out Europe anew, in such a way, that the people should be effectually prevented from any further attempts to establish free governments.”—*Hist. Italy*, page 537.

But Mr. Abbott also speaks of the sequent Carbonari, who evidently were moved by the strange influence that this bowl had infused into the Italian *people*, against the papal court, and all foreign intervention in Italian affairs, as follows:—

“A secret society was organized called the Carbonari, to rescue Italy from Austrian sway, and to establish a monarchy with a constitution which would insure civil and religious liberty.\* The society spread with unprecedented rapidity. It is said that during the month of March, 1820, 650,000 members were admitted. In the month of July, 1820, the insurrection burst forth in Naples, and almost simultaneously in the Papal States, in Sardinia and in other parts of Italy. Austria, Russia and Prussia had entered into a ‘Holy Alliance’ to march their armies to crush any uprising of the *people* [the “clay” of Dan. 2: 41-43] in either of their realms,—‘a convention,’ writes Lord Brougham, ‘for the enslavement of mankind under the mask of piety and religion.’

“The whole military force of those monarchies was immediately put in motion for the re-enslavement of *Italy*. The tempest of war first broke upon Naples. The banners of liberty were speedily trampled in the dust; the bands of freedom were bloodily annihilated; and the leading patriots were sent to the galleys, shot or hanged. In Sardinia the same scenes of blood and woe were enacted. Through-

\* The italicized portion of the sentence is as stated by Abbott in his *Napoleon III.*, p. 46. It should also be remarked here, that “Austrian sway” was in her own *provincial* and *monarchical* interests now, not those either of religion or of the papacy; for she had long since disavowed her sympathy with the papal pretensions.

out *Italy*, the popular cause was utterly crushed. Terrible scenes of confiscation and execution ensued. Forty thousand Austrian troops were garrisoned in Sardinia to hold the little realm in subjection. Still the members of the Carbonari were active. For ten years the *volcanic fires* [of the bowl or plague] were gathering for a new irruption. The overthrow of Charles X. [in France, 1830], and the enthronement of Louis Philippe, aroused the popular party all over


Europe. Louis Napoleon, then a young man twenty-two years of age, residing with his mother at Arenenberg, in Switzerland, had, with his elder brother, joined the Carbonari. He attended a secret meeting in Rome to consult for the liberation of Italy. The pontifical government, dreading his name and influence, arrested him, and sent him under an escort of mounted troops out of the papal dominions."—*Ibid.*, pages 590, 591.

"Crowds of refugees," says Mr. Abbott in another connection, "from all countries had taken shelter in Rome. For some time the city was in such commotion that it presented only an aspect of anarchy. The cardinals were so grossly insulted that they dared not appear on the streets."—*Napoleon III.*, page 373.

Thus tormented, "eighteen years passed away, while discontent *rapidly increased* as the government was becoming less and less favorable to popular liberty," and, of course, more and more hated by the augmenting secret societies. And "again the masses were roused. Louis Philippe was driven across the channel. Louis Napoleon presented himself in the streets of Paris. To the people he was a stranger. But he was the grandson of Josephine, and his name was Bonaparte. He was the legitimate heir of that throne of the empire," says our author, "which the popular voice had reared, and pronounced hereditary in the line of Napoleon. . . . He was first made a legislator, then president, then emperor." He then continues:—

"This astonishing revolution in France, shook every throne in Europe. The people everywhere were roused anew to shake off the



detested yoke of aristocratic despotism. In every state of Italy there were strong indications of tumult, and of a general and desperate insurrection against the established powers. The pope, Pius IX. Alarmed Pius IX., in his alarm, [  ] hoping to conciliate the people, [seeing not yet the hand of God, nor the bowl of His wrath,] adopted the unprecedented reform of establishing a new cabinet, composed of *ten laymen*, and but three ecclesiastics. He also promised the people a constitution, and permission to organize a national guard. In Venice the agitation was intense and universal. The people all over the Lombardo-Venetian kingdom rose in such strength, that the Austrian garrisons did not venture to attack them. . . . .

“In Milan, Radetsky (the Austrian general) first brought the Italian troops, eighteen thousand in number, to assail the Italian patriots, or *rebels*, as he deemed them. For six days the ferocious conflict raged, almost without intermission, through the streets of the city. The women even joined their husbands and fathers, in the fight against the detested Austrians. In every city in the vicinity, *the flame of insurrection* was blazing forth.”—*Hist. Italy*, pp. 549-551.


Many more pages might be quoted to show the effect of this plague upon the kingdom of Italy, “the seat of the beast”—the displeasure of God upon the apostate, nationalized Church. But I must abbreviate as much as is consistent with an intelligible presentation of the facts. We will glance again at the effects of this last uprising of the people who, Abbott says, were “gnawing their chains.” Says an English writer:—

“The echo of the French Revolution of 1848 made itself heard, as usual, throughout Continental Europe.” (*Student's France*, page 700 ) He also says an “appalling socialist agitation arose out of the Revolution” (page 705). And, as before, “intense agitation was likewise excited at Rome, where the reigning pontiff, Pius IX., had shown himself disposed to grant considerable reforms, and had appointed a liberal and constitutional government.” And continues:—

Revolution

Of A. D. 1848.



" A violent tumult was raised by the Democrats in November, 1848, and the prime minister, Count Rossi, was brutally assassinated on his way to the opening of the legislative chamber. The palace of the Quirinal was next besieged by the armed populace, and fresh concessions were *forcibly extorted from the pope*. [  ] Finding that he was no longer *an independent sovereign*, Pius quitted Rome secretly and in disguise on the 24th of November, and took refuge in Gaeta, in the Neapolitan territory. A revolutionary government was forthwith established at Rome, which *decreed the deposition of the pope*, and proclaimed a republic. Events of the same kind took place at Florence in February, 1849; the grand-duke fled from his capital, and embarked for Gaeta; and a provisional executive was immediately installed.

" Pius IX. now made an appeal to the Catholic nations of Europe, and particularly to France, to interpose for the forcible restoration of his authority."—*Ib.*, p. 701.

These extracts emphasize the *death of the seventh head* of the beast (as mentioned on page 123), and the temporary paralysis of " the *eighth* ; " and what follows will show some of the work of the said *eighth*, in its restored form under Napoleon III.; which, though properly belonging to the 17th chapter, seems to be made necessary here on account of the symbolic *Euphrates* of the next bowl, as Napoleon III., of will be seen. Louis Napoleon had himself The Eighth Head. belonged to the Carbonari; but personal ambition for power, which had prompted the first Napoleon to restore the Pope, Pius VII., prompted his nephew now to listen to the appeal of Pius IX. Accordingly a force of infantry and cavalry was sent to Rome under General Oudinot. Garibaldi and the patriots were defeated after a siege of two months, the city surrendering to the French, July 4, 1849. " The re-establishment of the Pontifical Government was proclaimed without delay; but the ' holy father ' did not return in person to Rome till the month of April, 1850. Meanwhile the city and the whole papal territory remained in the military occupation of the

French troops." They were protecting the papal interests from the designs of the secret organizations who had driven the pope from them. The pope received this "restoration," such as it was,—for it was far short of its former power and independence,—on the principle that "half a loaf is better than none." There must be sufficient protection and support to warrant the prophecy concerning the "*eighth head*;" and there must be enough of the plague remaining to warrant the statement,—

"And they gnawed their tongues for pain."—The above extracts show how perfectly this was fulfilled in the tormented Romanists throughout the Italian nation during the plague. Besides, on page 186 was given the bitter wail of Pius IX., in his allocution sent out to the Catholic world from his exile in Gaeta. The galling conditions of the pope's return and protection, in Napoleon's words to the commander of the military occupation, General Rostolan (Abbott, *History of Italy*, page 585), were these:—

"I thus sum up the re-establishment of the temporal power of the pope,—*general amnesty, SECULARIZATION of the administration, CODE NAPOLEON, and liberal government.*"

All this, and the continued hatred and operations of the Carbonari, were exasperating to both parties; and the kingdom was literally "*full of darkness*;" but notwithstanding "**their pains and their sores,**" they hardened their hearts, even blaspheming God, and "**repented not of their deeds**"—deeds that amounted to "*blasphemy.*" Men blaspheme God, Scripturally, in offering sacrifice to idols (Eze. xx. 27-31); or in *dishonoring* Him by holding to the law, and yet rendering an imperfect or partial observance of its requirements (Rom. ii. 21-24). Their non-repentance calls for other plagues.

## CHAPTER XLI.

### THE SIXTH BOWL OF WRATH—THE GREAT RIVER EUPHRATES—A. D. 1859-1866.

*Text*, Chapter xvi. 12-16.

12. And the sixth angel poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings of the East might be prepared.

13. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. For they are the spirits (*daimōniōn*) of demons working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15. Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16. And he gathered them together into a place called in the Hebrew tongue Armageddon.

**W**E now come to one of the most interesting of the series of bowls or plagues, as regards the Scriptural doctrine involved concerning " devils "—properly, here, *demons*. And to be true to carefully matured conviction, I am driven to the perilous (?) course of opposing a popular belief in personal spirits. What is, or is not taught, in literal references to *diabolos*, " the devil," in other books, is not my province nor purpose here to contend. But the *demons* of this symbolic text, it is our evident duty to candidly study. For while it is painful to differ with Christian brethren in important interpretations of the Word, it is obligatory upon the candid expositor, even at such a cost, if necessary, to be

Sixth Plague

Upon the " Heads "

Of Romanism.

faithful to an enlightened understanding and decided convictions concerning the inspired original text, when it differs from human translations. Whatever, therefore, may be said in this exposition concerning the above "demons" shall be with the sincerest solicitude for truth—to enlighten, not to offend. And the writer is more than willing to be candidly criticised, (here as everywhere,) after an impartial hearing has been accorded.

But before we consider the demons, we must attend a little to the typical basis of the bowl.

BABYLON, the great city which in the days of the Prophet Daniel held Israel, the people of God, in a long captivity, was situated upon the literal River Euphrates, about 300 miles above its entrance into the Persian Gulf. The river was navigable for about 900 miles further up; and, besides, overflowing its banks like the River Nile, at certain seasons of the year, it was valuable for irrigation purposes, for which it was used. Thus it became *a principal source of Babylon's wealth and support*. East of Babylon lay the subject provinces of Media and Persia, whose tribute was also a source of wealth or support. The kings or tributary chieftains of these countries allied together for the destruction of Babylon, and accomplished it through the military device of *turning the Euphrates out of its course*, thus drying up its waters below. Babylon was a walled city; and the river running through its center, when *turned out of its course above the city*, left an easy stragetic entrance for its enemies, over its "dried up" bed, under the walls, into the city.

From these conditions and relationships the symbolism of our text is drawn. Mystic Babylon also held the people of God in a long prophetic captivity, as did old Babylon. The mystic city also sat "upon many waters," like her ancient

**The Symbolic  
Parallelism.**

prototype (Jer. li. 13; Rev. xvii. 1, 15);—namely, the seven-headed stream of “peoples and nations” which constituted the principal source of her (adulterous) ecclesiastical wealth, civil protection and support. This Euphratean stream of national support will be readily recognized by the reader as the seven “heads” of the leopard beast, as explained in connection with the 13th chapter. The last of the heads was France in a double relationship—first, as a 7th (Catholic) head; second, as an 8th political head. Louis XVI., the Bourbon, was the 7th and last of the “Eldest Sons,” regularly crowned, and to give full and unqualified support to the papal claims, through persecution and suppression. The period measuring the papal supremacy ended with his overthrow in the French Revolution, and the “time of the end,” the period of consumption under the seven plagues, began. Both the great

<p><b>Napoleonic</b></p> <p><b>Eighth Head.</b></p>	<p>Napoleons, in turn, restored the pope to his throne, after his being again and again unseated through the plagues that were accomplishing that consumption; and each time from personal ambition, in imitation of medieval emperors, but more to utilize <i>papal influence</i> in building an empire in the House of <i>Bonaparte</i>, than to restore Imperialism in the Church of Rome.</p>
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After the type, “The Great River Euphrates” must now be “dried up,” thus *preparing a way* that the great capital *city*, the Imperialism of the papal system, may be destroyed by “the kings of the East.” In other words, the civil and military arm or *support* of the beast must be “dried up,” in order that the Italian States, the *horns* of the *dragon*, and predicted haters of the papacy (chapter xvii. 16), may destroy the ecclesiastical arm or “Image” of the beast. That is, so far as *consuming* the papal antichrist (officially) is concerned; for the *destruction*

of the antichrist (personally) is to be consummated by the "brightness of His [Jesus'] coming."

The *symbol* lies in these powers being termed "the kings of the East;" and is removed, showing the literal powers intended, by the prediction cited; for it shows the object of drying up the papal river; namely, *the practical destruction of the papal office*. For this purpose, not only was the river dried up, but these states received "power as kings;" i. e., as the antitypical kings "of the East"—for *mystic Babylon's* destruction.

The ten states of Italy had for centuries longed for relief from the galling chains of papal oppression. But they had always been held back from any united efforts to strike for their liberties and form an independent Italian state. In 1815 the Congress of Vienna, in dethroning Napoleon, destroyed for the time the hopes of a free and united Italy, by parceling out among themselves those helpless states, and bolstering up the papal claims. It was not now religion, nor love of the papacy and Romanism, that caused this action, but love and jealousy for monarchism, and "the Divine right of kings," which the pope also would lend all his great influence to sustain. The *Encyclopedia Americana*, article, Italy, says:—

"If the downfall of Napoleon is regretted in any quarter of the world it is in Italy. This country had become destitute of every element of national life. Its commerce was fettered by numerous political divisions; its administration, poisoned and vitiated to a degree of which none can have an idea except an eyewitness; the cultivation of the ground, impoverished by the heavy rents which they had to pay to the landholders; science, enslaved by the sway of the clergy; the noblemen, distrusted by the foreign governments, and not admitted to offices of importance, had lost energy and activity. In fact hardly anything could be said to flourish, with the exception of music, and, to a certain degree, other fine arts.



“ Under Napoleon everything was changed. Italian armies were created, which gave birth to a sense of military honor among the people ; the organization of the judicial tribunal was improved, and justice much better administered ; industry was awakened ; schools received new attention, and the sciences were concentrated in large and effective learned societies. In short, a new life was awakened, and no Italian or German, who wishes well to his country, can read without interest the passage in Las Cases’ Memorial, in which Napoleon’s views on these two countries are given. His prophecy that Italy will one day be united, we hope will be fulfilled. Union has been the ardent wish of reflecting Italians for centuries, and the want of it is the great cause of the suffering of this beautiful and unfortunate country.”

#### STEPS TO ITALIAN UNITY, THE RESULT OF THIS BOWL.

The steps which led to the drying up of the papal Euphrates, and the unification of Italy, are too important—too wonderful, as showing the hand of God in history—to be too briefly stated, specially, as many readers, from personal knowledge of the history, will never be able to master the exposition. The following are the briefest extracts, to the point, which I can select ; but they make the clearest and most unanswerable argument possible. Speaking of the Revolution of 1848, Thayer says :—

“ It was like a great furnace which resolves objects into their elements. It dissipated forever illusions concerning the papacy. Henceforth no man could reasonably urge that the pope might be the bond of concord among Liberal Italians. That petty hope melted away in the hot flames of fact ; Italian independence and the preservation of the temporal sovereignty of the pope were incompatible, irreconcilable. The Revolution further left distinct the alternatives by which Italian unity could be won : either by Constitutional Monarchy, or by Republicanism, never by a combination or alloy of both ; and by revealing the inherent fallacy of Mazzinianism,—that reform could originate in the ignorant and stolid masses,—it pointed to Constitutional Monarchy as the proper agent.

**Thayer on Papal  
And Italian  
Independence.**

It reiterated the fact, which none now question, *that Austria was the great external adversary to Italian Independence*. . . . That foreign assistance, not merely foreign sympathy, must be gained. . . . This was the knowledge, sobering and bitter, but salutary, which the failures of 1848-9 brought to Italy. . . . Out of Carbonari plottings to mitigate the tyranny of local despots, out of the failures of 1820, '21 and '31, out of Mazzini's Young Italy, and the preaching of Gioberti, had developed a strong and abiding desire not only for liberty, not only for independence, *but also for unity*, without which these could not endure. The idea of *Nationality* had sprung up in Italian hearts."—*Dawn of Ital. Independ.*, vol. ii., pp. 413, 414.

Notice, just here, how the bowl caused Austria, in the pride and obstinacy of her power in captive Italy, to overstep the bounds of safety and reason, thus unconsciously putting spade to the ditch that should eventually dry up the Franco-papal Euphrates. The historian says:—

"The conduct of Austria in Italy, especially after 1849, was such as to make that country 'a standing menace to *Austria in Italy*. Europe.' What was chiefly complained of *by the other Powers* was her interference in the affairs of the independent states of the peninsula. By means of secret treaties (copies of which were laid before the British Houses of Parliament in the year 1859), Austria obtained a most undue influence in Parma, Tuscany, Modena, the States of the Church, and in the kingdom of the two Sicilies. That influence was of course exercised in the interests of despotism, and in opposition to the welfare of the people, whose wishes their rulers, backed by Austrian troops, were enabled to set at defiance. The position of Austria in Italy was canvassed at the meeting which followed the signing of the treaty of peace at Paris in 1856, but nothing resulted from the discussions. Sardinia, seeing herself gradually environed by, and afraid to fall a victim to the prevailing Austrianism, after all remonstrances of a peaceful kind had failed, began to arm. Austria demanded her immediate disarmament, on pain of war; but Sardinia, whose army was swelled with volunteers from every part of the peninsula, and who had previously entered into a treaty, offensive and defensive, with France, refused. Austria accordingly commenced hostilities by crossing the Ticino on the 29th of April, 1859. On the 3d of May, France, as the ally of Sardinia, formally declared war against Austria; but in anticipation of what was

to follow, she had several days before despatched troops into Piedmont. The Austrian troops were beaten in every engagement that followed, and so effectually, that on the 6th of July, Lombardy Freed the emperor, who had latterly taken the chief command of his army, was fain to conclude an armistice with the Emperor Napoleon, who also commanded in person. On the 12th of the same month By the Treaty the two potentates met at Villafranca, and agreed to come to terms of peace, the chief conditions of which were to be the cession of Lombardy to Sardinia."—*Cham. Ency.*, art., Aus., p. 576.

Thus, by the peace of Villafranca, "all the fragmentary provinces of Italy, excepting Venetia and the States of the Church, were united in *one kingdom* under Victor Emmanuel," king of Sardinia. The "way" must still "be prepared" for the liberation or unfettering of Venetia, that she may be *one* with Italy, and free to join in the work of the "*Kings of the East*," of whom she is a part. Speaking of this same contest, Mr. Abbott says:—

"All Italy, in one burst of enthusiasm, rose against the Austrians, and were flocking to the banners of France and Sardinia. *Dynastic Europe* was alarmed. The spirit of the French Revolution had risen from its grave. Hungarians and Polanders were grasping their arms. Ireland was exulting that her hour of opportunity had come. . . . Under these circumstances, England joined Prussia, as before mentioned, in an alliance with Austria, to prevent the liberation of Venetia and the unification of Italy. France and Sardinia were informed, that unless they immediately arrested the march of their victorious armies, and left Venetia in the hands of Austria, in accordance with the treaties of 1815, all the military power of both Prussia and England should be brought forward to aid Austria. . . . Thus the liberating army was arrested," leaving "Venetia in chains."—*Hist. of Italy*, p. 598.

It seemed strange to Mr. Abbott, as it had to Napoleon, that those armies should be interfered with short of completely driving *Austria* out of Italy. It is all clear to those who

understand prophecy to be the arbiter of such history. They little dreamed that *Napoleonic France*, too, must be driven out of Italy, in the preparation of God's way for the "kings of the East;" and that she was the very power that must be "dried up," turned out of her course, in that preparation. Had not Napoleon restored the pope? and were not his armies at that very time protecting the papacy from merited, prophetic destruction by the Italian states? Napoleon designed well for Italy *after* his personal ends and the interests of France were served. But he found the papacy—God's curse and Italy's greatest enemy—valuable to the *Emperor* of France, the would-be *successor of the Cæsars*; hence himself was in the way, and blocking the way, of the agents of Heaven. Mr. Abbott, who was Napoleon's truest historical friend, seems best to summarize the next great movement, without, of course, the slightest perception of its prophetic significance. He says:—

“When the shrewd Bismarck [in 1866] had matured his ambitious plan of creating in the heart of Europe an immense German empire, with the sceptre in the hands of the king of Prussia, it was essential that German territory should be arrested by war from the dominion of Austria. But this power was stronger than Prussia. Bismarck needed help. Though under a different policy, he had previously prevented the liberation of Venetia, he now informed Victor Emmanuel, that if he would attack Austria from the south, while Prussia attacked her on the north, Venetia might easily be wrested from Austria, and annexed to Italy. It was a purely selfish policy. It did not pretend to be anything else. Italy so understood it. Austria, attacked so fiercely by Prussia in the campaign which was terminated by the awful defeat of Sadowa, found it necessary to *withdraw her troops from Venetia*. She surrendered her province to France, by whom it was immediately transferred to Italy, which was now free to the Adriatic, with the exception of the States of the Church.”—*Ib.*, p. 602.

“The question” now, continues Mr. Abbott, “was earnestly discussed, whether it were better for Italy to be united in a centralized government like that of England or France, or in a *confederacy of States*.” Napoleon advised the latter, and “Lamartine also earnestly advocated this view. The princes whom the treaties of 1815 had placed over the several states of dismembered Italy had fled before the uprising of the people, *who were now preparing for the new organization of United Italy*, either as a confederacy of states, or as a consolidated, centralized kingdom.”

“The question respecting the *Papal States* now became exceedingly embarrassing, and difficult of solution. There was no monarch in Europe who was better entitled to his realms than the pope. There was no sovereignty more solemnly hallowed by time, and by the recognition, for centuries, of all the courts in Europe, than the papal sovereignty . . . The question arose, ‘What right have Sardinia and Lombardy and Naples and Tuscany and other minor States, to unite, and, by the power of their combined armies, seize upon the possessions of the pope, and annex them to their realms.’”

“There was still another obstacle to be encountered,” the author continues: “While the radical reformers of Paris and Rome would gladly see the pope driven from his throne, and his territory annexed to Italy, there was another party, not small in numbers or powerless in influence, who were *radical absolutist* friends of the old *régime*. These were found in France and all over Europe. They consisted of most of the crowned heads, the ancient nobility, the dukes and princes with their families and adherents. These men were bitterly hostile to the liberal policy of the French emperor; and they urged the pope to persevere in arresting the progress of that democracy which they both hated and feared. Numerous deputations from France, composed of noblemen of the highest rank and other distinguished men, visited the pope with expressions of sympathy and words of encouragement, assuring him that they regarded their allegiance to the holy father as superior to that which they owed to their own governments.” (Pages 603-4.)



"Thus," says Abbott, "there arose one of the most perplexing questions which ever embarrassed diplomacy. The pope exercised almost supernatural power over the consciences of two hundred millions of men. No statesmen could ignore that fact. It was essential [?] to the repose of Europe that the pope should be independent, not the subject of any king. 'There is no possible independence for the pope,' says M. Thiers, 'but in the temporal sovereignty.' And yet, if the pope, as a temporal king, held the States of the Church, and the city of Rome, the natural capital of Italy, it seemed fatally to destroy the idea of Italian unity," etc. (Page 605.)

Mr. Abbott and M. Thiers with their minds upon worldly religions, ways and policies, made no allowance for the prophetic and *Christian* aspects of the case. But there was a Divine, as well as a human, side to be reasoned and moralized from and to be reckoned with. And with one more turn of the wheel of prophetic national destiny, we shall have exhibited the full effect of this sixth bowl in drying up this centuried stream of human and military interference with the Church in Italy. Under this bowl, Austrian troops have left her bloody soil, and the French must also leave the papacy and the Italians to settle their difficulties without their aid. I will let the *Encyclopedia* describe the movement, as follows :—

"In the Spring of 1867, difficulties arose between Prussia and France, respecting the occupation of the fortress of  
**Last Drying-up**      Luxemburg by the former. . . . . As the war  
**Work Completed.**      with Austria had been for several years in course  
                                  of preparation by Bismarck, so that with France  
 was equally the subject of *active arrangement* (1866-1870), if not virtually brought on by the intrigues of the same subtle ruler of both the German people and the Prussian king. The published accounts of the origin of the Franco-German war are in effect as follows: On July 4, 1870, the provisional government of Spain selected Prince Leopold of Hohenzollern, for the vacant throne, which being displeasing to France, the Emperor demanded his formal withdrawal. The French ambassador at the court of Prussia was instructed (July 9) to demand also that King William should forbid the acceptance of the crown by



Leopold. Prussia refused to renounce her sanction to the claim of Leopold, even after the candidature had been declined, and thus bore a conspicuous part in the war which followed. It has been asserted that King William, in a crowded watering-place, turned on his heel when accosted by the French ambassador, and refused to speak to him. This is now regarded as false, though to its publication by Prussian authority is to be ascribed the French declaration of war."—CHAMBERS'S, Art., *Germany*, Supp.

In no sense could so trifling an *excuse* be counted a sufficient *reason* for unsheathing the sword of war. But "whom the gods would destroy, they first make mad," is the better explanation, and the Battle of Sedan, Sept. 2nd, 1870, was the prophetic consummation. The result of the Franco-Prussian war is best and briefest told in King William's message to the queen :—

"You know, by my telegram, the whole great historical event. It is like a dream, even if you have seen it.

**King William's** "I bend before God, who alone chose my army  
**Devout Message.** and those of my allies, and who ordered us to be instruments of His will. Only in this sense dare I understand what has happened. The Emperor himself surrendered as a prisoner, and his army capitulated.

"Never, at least with such suddenness, has such another overthrow and crushing humiliation fallen upon any nation, or upon any men, as have fallen upon France and the third Napoleon. In a month from striking the first blow, France, in a war of her own seeking, sinks maimed and bleeding, with ebbing blood, and almost parting life, and her Emperor, the man who ruled her, and influenced half the world, lies at the mercy of the conqueror, who loses not an hour in announcing that he is looking out for a convenient goal."

The frantic French people immediately "declared the empire abolished, and proclaimed the republic." The French troops had been recalled from Rome, and the papal government was left helpless before the *freed Italian States*.

**The "Way" was**  
**Now Prepared.** And now what ! Notice. Abbott says :—

"The agitation in Italy became so great, that the government of [Sardinia, King] Victor Emmanuel was impressed with the necessity

of immediate action. Both of the leading journals in Florence [then the capital], on the 7th, published rousing articles, entitled, 'To Rome,' in which they declared that the time had come when the temporal power of the pope must cease. A fortnight of intense agitation passed away. There were enthusiastic meetings all over Italy,—in Milan, Turin, Verona, Venice, Naples, Palermo,—calling for the seizure of Rome as the capital of Italy. The enthusiasm was so general, that those who were in the opposition found it expedient to keep silent. 'Indeed,' writes a gentleman who was then in Florence, 'no ministry, not the monarchy itself, could for one day have resisted the popular will. A wand could as soon have resisted the spring-flood of the Arno at mid-course as the government have told the Italian people, at this time, that they could not go to Rome.'—*Hist. Italy*, p. 616.

“ On the 7th of September, the Italian minister of foreign affairs, in Florence, issued a circular to the cabinets of Europe, in which he stated that  
**Prompt Action**      *the interests of the Italian monarchy* de-  
**Of the “ Kings**      demanded immediate action in taking posses-  
**Of the East.”**      sion of the States of the Church. ‘The security of Italy,’ he wrote, ‘renders it essential that an end should be put to a state of things which maintains in the heart of the peninsula a theocratical government in open hostility to Italy, and which, by its own confession, can only subsist by means of foreign intervention, and whose territory offers a base of operations to all the elements of disorder.’ ”

On the 11th, “the troops of Victor Emmanuel crossed the frontier, and entered the States of the Church at three points. General Cardona, with the principal army, marched from Terni directly upon Rome. General Bixio, with another division, advanced from Orvieto upon Civita Vecchia. General Angioletti, with another force, advancing from the south-east, invaded the papal territory by the way of Frosinone and Anagni. These military bands were so strong as to render any effectual resistance on the part of the pope impossible.” On the 12th “the Italian court issued a

proclamation to the Catholic bishops, announcing that the pope's *independence* would be respected, and his spiritual power supported ; but that, **First Official** and his spiritual power supported ; but that, **Proclamation.** ' the clergy will not be permitted by any act or discourse, or in any other manner whatever, to stir up disobedience to the measures of the public authority by censuring the institutions or laws of the State ; and all offenders will be proceeded against with all the rigor of the law.' ''—*Ibid.*, p. 617.

On the 13th, on account of the ecclesiastical influence which controlled the press, " the three leading journals of Northern Italy—one at Turin, one at Milan, and one at Bologna—were suppressed by the Italian government for containing articles unfriendly to the movements in progress." The three divisions of the Italian army pressed on driving the papal troops to the gates of Rome, **Their Armies** where the pope commanded that there **Move on Rome.** should only be such resistance as should " prove to the world that his realms were wrested from him by military violence."

On the twentieth day of September, 1870, the gates were stormed, and the city was taken in possession by the Italian general, Cardona. Fearing the effect upon, and intrigues from, the Catholic world, the Italian authorities carefully spared the pope and the *Leonine*,\* or ecclesiastical portion of the city from unnecessary humiliation or molestation. " On the 2nd of October the question was submitted to the suffrages of the people of Rome, whether they would renounce their temporal allegiance to the pope, and become

\* The *Leonine* city, lying on the right bank of the Tiber, contained the Vatican palace, the pope's winter residence, the Basilica of St. Peter, the monuments and works of art collected there for centuries by the popes, and took its name from Leo X. On the left bank is the Rome of the Cæsars, containing the Palatium and Quirinal palaces (the last, until the surrender of the city, the pope's summer residence), the Capitolium, Colosseum, Pantheon, etc., etc.

the subjects of United Italy. The vote was almost unanimous in favor of the change." And, "on the 1st of November, the Italian government issued the following decree: "All the political authority of the pope and the Holy See is [hereby] abolished, and will remain so. The pope will be entirely free in the exercise of his ecclesiastical rights which he now possesses as the supreme chief of Catholicism, and will enjoy all the honors and liberties which constitute sovereign prerogative. The appanage [bread-money or living] of his holiness and his court shall be furnished by Italy, which also assumes the debts hitherto contracted by the Pontifical States.'"—*Ibid.*, pp. 618-19.

Thus the great Euphratean stream of Rome's spiritual commerce with the kings of the earth, and the only source of her wealth and power, was at last "dried up." And, for nearly a third of a century, France, the last supporting power of the papacy, has remained indifferent to the fallen, imprisoned condition of the popes. Why so great a change from the old *régime* of 1260 years duration? Simply because God has willed it and fore-declared it. After Daniel had described the long period of the permitted work of the seven heads of the beast against the Church—1260 years—he further predicted that at the expiration of that period of time, the dominion of the papacy should be taken away. In his own words, he says: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end" (chap. vii. 26). Daniel does not himself specify the powers that should dethrone the papacy, but evidently by the term "they" he refers to a plurality of dethroning agencies. And the Revelator assures us (chap. xvii. 12, 13) that it will be accomplished by "the Kings of the East"—the United States of Italy—when once the way is prepared before them.

“And I saw three unclean spirits like frogs, out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.”—It is quite necessary first to understand the Scriptural meaning of the term “unclean spirit” in its literal uses, (as opposed to the very popular myth concerning “satanic” spirit intelligences, supposed “denizens of the air,” and believed to influence people for evil,) before one can safely expound its use in symbol. And we will thus not only divest our minds of the irrational theory concerning “disembodied,” evil spirits—intelligences—which has come down to us from the ancient heathen mythologies, but find a better fulfillment of the prophecy. It is really but an ancient superstition received by the Jews from the Egyptians and Babylonians during their captivities to those peoples; and was taken up again by the Christian Church in the days of her apostasy and mingling with, and adopting the doctrines, traditions, “philosophy and vain deceits” of, the pagan nations which were dominant and flourishing everywhere in their day. I can only briefly outline the Scriptural view—i. e., as I understand it.

	It will not be denied that all men in a state of nature,
	that is, unreached and unsubdued in spirit
<b>The Unclean</b>	by the Spirit and grace of God, are “evil”
<b>Spirit of Man.</b>	or “unclean” in the sight of God. Such
	persons are filled with <i>self-righteousness</i> ,
	and, “going about to establish their <i>own</i> righteousness, have
	not submitted themselves unto the righteousness of God”
	(Ro. x. 3). John says Cain killed Abel “because his <i>own</i>
	works [desires, etc.,] were <i>evil</i> , and his brother’s righteous.”
	Peter speaks of such as “ <i>self-willed</i> ,” those who “walk after
	<i>the flesh</i> [not some supposed outside spirit-intelligence] in
	the <i>lust of uncleanness</i> ;” and who, he says, “shall utterly
	perish in their <i>own corruption</i> ” (2 Pet. ii. 10-12). David,



speaking of God's great deliverance of Israel through the Red Sea, etc., says, "They soon forgot *His* works: they waited not for *His* counsel; but lusted exceeding in the wilderness, and tempted God in the desert. And He gave them their request; but sent leanness into their soul. . . . They did not destroy the nations, concerning whom the Lord commanded them; but were mingled among the heathen and learned *their* works, and served *their* idols: . . . thus were they *defiled* with their *own* works, and went a whoring with their *own* inventions. . . . They provoked God with *their* counsel, and were brought low for their iniquity" (Psa. cvi. 13-15, 34-43).

But while all those that came out of Egypt, under such displays of God's mercy and favor, thus died in the wilderness without a sight of the promised land, there were two noted exceptions—Caleb and Joshua. They "had *another spirit*" in them, and "followed me fully," said "Another Spirit" God: they went over the Jordan into the Chosen Instead. land of Canaan with the children that were born on the way. That *other spirit* in Caleb and Joshua was the spirit of God, or of true righteousness learned of God, dominating their hearts in the fear of God, and holding in subjection the natural evil disposition, spirit of the flesh or "natural man."

God commanded Ezekiel to prophesy against certain false prophets that prophesied "out of their *own* hearts," saying, "Woe unto the foolish prophets that follow their *own* spirit, and have seen nothing" (chap. xiii. 2, 3). "Therefore I will judge you, O house of Israel, every one according to *his ways*, saith the Lord God. *Repent* and *turn* from your transgressions; . . . and make you a *new heart*, and a *new spirit*; for why will ye die, O house of Israel?" (chap. xviii. 30, 31). The attentive



mind must gather from these inspired statements that no other adversary is at all *necessary* to thoroughly try and test the loyalty of men to God, than to leave them free to follow their *own* desires, their *own* human hearts and spirits, or to deny *self* and make themselves *new* hearts and spirits, patterned after God; in other words, to receive the love and spirit of *God* into their hearts and spirits, as sovereign, dominating influences.

In James iv. 1-3, he declares that wars and contentions among men come from the *lusts* that war or strive for recognition in their *own* members. Indwelling Sin Or as Paul states it (Ro. vii. 23), "a law in Needs no *my members* [not coming from any outside Outside Prompting. spirit], warring against the law of my mind, and bringing me into captivity to the law of sin which is *in my members*," etc. But following James in his fifth verse, he says, "Do you think the Scripture saith in vain, The spirit that dwelleth *in us* [or *is of us*] lusteth to envy? . . . Submit yourselves therefore to God. Resist the (*diabolos*) adversary [within you] and he will flee from you." What adversary? surely the one he was here speaking of—that *lustfulness* which "dwelleth in us." \*

\* The New Version has followed a different reading found in some manuscripts, and, in place of, "that dwelleth in us," gives, "that He made to dwell in us," thus changing the reference from the natural spirit in man, to the Holy Spirit, interrupting the Apostle's argument, and confusing the whole statement. This reading makes it necessary to make an independent *question* out of James' evident *quotation*. We cannot now tell when or by whom this plain interpolation was made, nor to what manuscript it was first added, and from which others were copied, but it is so abrupt a change in the Apostle's line of thought, and besides so unlike any other statement of any Apostle, that it should be easy to decide between the two readings. In closing the previous chapter (ver. 14), James was warning his readers against envy in *their hearts*; and says it is earthly, sensual, (marg. natural), demoniacal; and then begins this fourth chapter by charging their (marg.) brawlings to their *own* lusts. It was therefore only pertinent to his purpose to appeal to the Scriptures in corroboration of his accusation of indwelling lust in *their hearts*—an indwelling *spirit of evil, to be resisted*. And Genesis vi. 5; viii. 21; Numbers xi. 20; Proverbs vi. 14, 18; Jeremiah xvii. 9, etc., do, in effect (not in the same language), assert the same fact which James was enforcing. Yet Drs. Clarke

He says that evil desires are only to be resisted to be overcome. God has made it a law of our nature, that to resist the temptation to anger, or any injurious desire of the heart or lust of the flesh is to put it to flight. James says (chap. i. 14), "Every man is tempted, when he is drawn away of *his own lust*, and enticed." And Jesus says (Mark vii. 21), "from within, out of the *heart of men* proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: ALL these evil things *come from within*, and defile the man." Not, then, from some *outside* source. And who can add another sin to this list?

To accurately *locate* the enemy in ambush is half the task of routing him. The above Scriptures have  
**Locate and Know** clearly located the unclean or evil spirit that  
**The Real Enemy.** operates in man, and proceeds to his children, as we know, from generation to generation. It was predicted of Jesus' coming (Zech. xiii. 2), that he would "cause the [false] prophets and the *unclean spirit* to pass out of the land." Accordingly, as early as His sermon on the Mount (Matt. viii. 15), He began to warn them

and Macknight prefer to think the reference is to the Holy Spirit, and devise similar renderings to correspond; but both confess uncertainty of the correctness of the view. Dr. Fausset expresses no personal opinion concerning the genuineness of either reading, but in commenting, says (*italics his*): "Ye are therefore walking in the flesh, not in the Spirit, whilst  
**Dr. Fausset Fair,** ye thus *lust towards, i.e., with envy* against one another.  
**Dean Alford Awry.** The friendship of the world tends to breed *envy*. The Spirit [of God] produces very different fruit. ALFORD attributes the epithet 'with envy,' in the unwarrantable sense of *jealousy*, to the Holy Spirit: 'The Spirit *jealously desires* us for His own.' [1] In *English Version* the sense is, 'the (natural) spirit that hath its dwelling in us lusts with (lit., *to* or *towards*) envy.' Ye lust, and because ye have not what ye lust after (vs. 1, 2), ye envy your neighbor who has, and so the *spirit of envy* leads you to 'fight.' St. James also here refers to chap. iii. 14, 16."

This confusion over James' words is all caused by the popular prejudice in favor of a personal spirit adversary to suggest evil to man, rather than an all-sufficient indwelling or natural spirit of evil in man himself, if unrestrained through a knowledge and fear of God (Jer. xvii. 9, 10). The old *English Version* is unquestionably correct.

against "false prophets, which come to you," said He, "in sheep's clothing, but *inwardly*\* they are ravening wolves." And in chapter viii. 16, they brought unto Him many that were possessed with *demons* [in the language of the pagans]: and He cast out the *spirits* [in the language of Jesus and the Prophets] with His Word, and healed all that were *sick*: THAT IT MIGHT BE FULFILLED which was spoken by Isaiah the Prophet, saying, Himself took OUR INFIRMITIES, and bare OUR SICKNESSES." If Isaiah stated the object of Jesus' efforts accurately, it was to oppose and check the spirit of evil and its results *in man*, not a war against ærial invisible spirit-intelligences. It was, by his manifested love, and purity and power, to gain the confidence of men, and, through their own volition, to displace in them the "unclean spirit" of the flesh—"of error"—"of bondage"—"of the world," with "a *new spirit*"—"the spirit of power, of love, and of a *sound mind*"—"of faith"—"of truth"—"of wisdom"—"of holiness"—"of meekness"—"of adoption"—*of God*.

We are not therefore to suppose that the unclean spirits of the beast, dragon and false prophet are other than the natural human spirits of the  
**The Depraved**  
**Human Spirits, as**  
**Swaying Rulers.**

manifested in their doctrines and work. We have reached a point in their histories, when those systems have lost their civil and military powers,

\* Not because there is a monster spirit outside of them, urging or pushing them on to evil, but because "*inwardly*," in heart, in spirit, they are opposed to God, and truth and righteousness; and thus all their exertions and outward influences are to evil: bad men out of the evil treasure of their own *hearts*, bringing forth evil fruit. For "ravening wolves" go about to devour. This passage is the Divine precedent for Peter's similar figure (1 Epis. v. 8): "Be sober, be vigilant; (*ho antidikos humōn diabolos*) your opponent, an accuser, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith," etc. Man's real and greatest enemy is *inside* of him, under the eye of his conscience: one that can therefore be watched and guarded against; not an invisible spirit-being, ever thrusting at him from ærial ambush. What wisdom, what love, what justice ever planned such an unequal contest for *sons* and *daughters*?

**An Enemy,**  
**But in Sight.**

and can no longer operate as living, independent organizations ; all their work now must be done through silently and passively influencing whom they can, against God and truth, and in favor of their several interests. Their thrones are overturned, as we have seen, the Inquisition is destroyed, and their armies are disbanded. As systems they are scorching under the fourth angel's bowl upon the *sun*, or, as we shall soon find, as seen from another vision-point, imprisoned in God's last-days' lake of fire, writhing and agonizing in the flames of Gospel truth, as they have leaped and crackled about them for the last century.

They now hypocritically imitate the true ministry in their work in propagating the doctrines and principles of the Gospel through " evangelists " and " missions." They no longer command, but, under the guise  
**Jesuitical** and pretence of Christianity, appeal to the  
**Methods Used.** carnal lusts and desires of the natural man.  
 They compass sea and land to make pro-  
 lytes, as if to swell their numbers would restore their powers. And many people, deceived with them, seem also to look for such a restoration ; for their work, even to-day, alone considered, being done in the *name* of the old systems, is truly marvelous, and increasingly so in every part of the world. They seem not to comprehend the gravity of their conditions under the judgments of God, nor to realize the source of their troubles and awful unrest ; nor do the masses who stand aloof, ignorant of the Word of prophecy, and wondering at the zeal and ostentation of Romanist and all grades of Christless, infidel, carnal " *Missions* " !!

John seeing the eager, untiring zeal of the propagators of  
*infidelity, Romanism and papalism* through-  
**Unholy Zeal** out the world, in the judgment days of  
**Personified.** those *arrested systems*, simply personifies  
 those agencies as the unclean, carnal *spirits*

of the *dragon*, the *beast* and the *false prophet*—having, as it were, escaped out of their mouths. A successful gambler, a noted murderer, even a wretched suicide, will often diffuse the *spirit* of dishonest gain, of killing, of self-destruction, into all the baser elements of whole communities. And, so far as those particular influences for evil go, no right-thinking person will charge responsibility for them on any other than the visible agencies; and the yielding to them to any other spirit than the natural proneness to evil in the hearts of the unregenerated. For surely no criminal ever entered upon his unlawful and ungodly work to please or satisfy a fallen spirit—"demon" or "devil," so called; but always to accomplish some *selfish* end—some personal revenge, some carnal lust, or some desire for gain. The same is equally true of false or depraved systems in Church or state.

The three "unclean spirits" of our text are "like *frogs*," which are of an amphibious nature, to live on land or in the water. They frequent marshes, quagmires and stagnant waters, and are great croakers *at night*. Nothing in nature could better illustrate the spirit of the dragon and the Roman beast. They are equally at home in two entirely dissimilar elements—in Church or state. They love "darkness rather than light; they reject the only light of the world, and "sit in darkness;" and there essay, with affected wisdom and the gruff and satisfied assurance of the frog, in croaking, *to reason!* But reason was dethroned in their minds when God was dethroned in their hearts.

If any reader wishes to further assure himself or herself that this prophecy is verily fulfilled before our eyes, in this manner, let the work in this country of thousands who are now teaching the unvarnished doctrines of dragonic and papal origin be considered: they are new-named, however, by these Scripturally "unclean spirits" (which cover our land like the



“frogs” of Egypt), “Theosophy,” or “Christian Science,” or “Higher (destructive) Criticism,” or  
**Photographs.** “Spiritualism” (Spiritism), or “Free Thinking,” etc.; they are building costly temples in all our larger cities, and establishing so-called “churches” everywhere, to propagate the irrational doctrines of ancient Buddhism, “Esoteric Philosophy,” or impudently trying the Word of God at the bar of human wisdom and judgment, and sporting with groundless theories and obstinate unbelief; or toying with the “demons” or “lying spirits” of ancient Egypt, Rome, and other pagan nations. And surely the “frogs” of Egypt could not have been thicker, or livelier, or noisier than are these pseudo-religionists.

1. The *dragon* was infidel as regarded God and His Word; but exceedingly zealous in the  
**Spirit of** worship of false gods which their own  
**The Dragon.** hands had made. The “spirit” out of the dragon’s mouth must be like himself. And such is the real animus of the systems just mentioned.

2. The *beast* was a civil power, worshipping as eagerly at the shrine of human rule, the “Divine right of kings,” as was the dragon before his gods. The “spirit” out of his mouth is, therefore, *political*. Not in words,  
**Of the Beast.** but in effect, it ignores the rule of God, His Word, and His law. Its god is personal power, or emolument, and its religion is called “patriotism.” But popular patriotism, in modern times, has apostatized as far from that of our fathers, as has the Church from the true love and worship of God. For, the world over, the spirit of political agitation to-day is “for what there is in it” for the individual engaged—precisely that of the beast—never consulting as a first object the interests or welfare of the country itself. And to this great political Molochism must



be added nihilism, anarchism, etc., which class with all other purely selfish views and designs concerning government.

3. The *false prophet* is an apostate teacher in the Church, —the papacy,—and father “of abominations” in Christianity. The “spirit,” **Of the Papacy.** therefore, out of the papal mouth is that “high” ecclesiasticism which is the author of all the doctrinal corruptions in the Church of our times. Trinitarianism, “High Churchism” and “Higher Criticism” are conspicuous fruits of this spirit, among other human creations and isms so subversive of the truths taught by Prophets and Apostles, mostly through the dogmas formulated in the medieval Councils of the popes.

Go where you will, attempt what you may, simply in the name of Jesus, solely for His cause and pure Gospel truth, and everywhere you are face to face with one of these “spirits”—

(1) The alert *dragonic* spirit of open *infidelity*.

(2) The officious *worldly* spirit of *political* aspiration; or

(3) The hypocritical *papal* spirit of baptized *formalism* and *fables*, mostly called creeds.

These opposing “*spirits*” more or less pervade the minds of the masses of the people, hedging your way, hindering your work in your presence, and afterwards scattering and destroying the fruits of your labor.

“For they are spirits of demons.”—No Greek manuscript has “devils” here; but (*daimonia*) *demons*, as also in every other place in the New Testament where “devils” (plural) in our common version are said to be cast out of people. There is a vast difference in the origin and meaning of the two words, and faithfulness in our translators should have preserved the distinction for their English readers. A “devil” (*diabolos*). is any “false

accuser " or " enemy " that may confront a person. While a " demon " is the imagined *conscious* spirit of a dead person, or a god of pagan worship. Parkhurst's *Lexicon* defines the term *daimōn* or *daimonion* as,—

" 1. A deity, or god, or more accurately, *some power or supposed intelligence in that grand object of heathen idolatry, the material heavens or air.* Thus the word **Parkhurst**  
**Defines Demon.** is generally applied by the LXX, who use it, Isa. lxxv. 11, for *gad, the destructive troop, or powers of the heavens* in thunder, lightning, storm, etc.; in Deut. xxxii. 17, Psal. cvi. 37, for *shed, the pourers forth, or genial powers of nature*: and as by *daimonion mesembrinou, the midday demon*, Psal. xci. 6, (answering to the Hebrew, *qeteb. shā'ed tsôhar*), we may be certain they intended not a " *devil*," but a *pernicious blast of air* (compare Isa. xxviii. 2, in the Hebrew): so from this and the fore-cited passages we can be at no loss to know what they meant when, in their translation of Psalms xcvi. 5, they say, " *All the gods of the Gentiles are daimonia*, i. e., not devils, but *some powers or imaginary intelligences of material nature.*"

The author then quotes the learned Jew, Maimonides, concerning the worship of these supposed intelligences, as follows :—

" The error of the first idolaters consisted in their maintaining that, as the *stars and planets* (to which I think we **Maimonides Says.** should add the circulating fluid of the heavens) were created by God to govern the world, so it was his pleasure that they should be honored and worshipped as his *ministers*, and that accordingly men proceeded to adore them, in order to *procure the good will of Him who created them*, thus making them *mediators* between man and God; and this," says he, " *was the foundation of idolatry.*"

A second order of supposed demons, Parkhurst mentions thus :—

" Besides these, the heathen acknowledge another sort, namely, ' *the souls of men deified or canonized after death.*' **Deified Souls.** So *Hesiod*, one of the most ancient heathen writers, describing that happy race of men who lived in the first and golden age of the world, saith that 'after this

generation were dead, they were by the will of great Jupiter promoted to be *demons*, keepers of mortal men, observers of their good and evil works, *clothed in air*, always walking about the earth, givers of riches; and this,' saith he, 'is the royal honor that they enjoy.' Plato concurs with Hesiod, and asserts that, 'he and many other poets speak excellently, who affirm that when good men die, they attain great honor and dignity, and become *demons*.' Plato maintains that, all those who die valiantly in war are of Hesiod's golden generation, and are made *demons*, and that we ought for ever after to serve and adore their sepulchres as the sepulchres of *demons*."

Thus it is evident that the whole heathen world "became vain in their imaginations, and their foolish heart was darkened" (Ro. i. 21); and in their "vain conversation received by *tradition* from (their) fathers" (Pet. i. 18), they were filled with all such speculations, and foolish (if not fatal) superstitions, concerning *remaining* conscious spirits (!) of *dead people* (!) as filling all the regions or atmospheric depths surrounding the earth. The Apostles met these religious hallucinations everywhere, as they went about proclaiming future life only through "Jesus and the resurrection:" they were the popular beliefs of the age; not yet—to our more enlightened shame!—wholly abandoned. Our Romish "Hallowe'en" or "All Saints Day," when, as is "supposed," (!) "supernatural influences prevail!"\* the spook- and ghost-stories that used to terrify me so (in the darkness), when a boy; and the custom, yet prevailing, of speaking of a dead person or body as "the remains"—as if not the *life*, simply, but the "*proper personality*," had escaped *alive*, etc., are barbarous relics of those same superstitions.

And it was only with great caution that the Apostles could, or even the enlightened Evangelist of our times can, approach the subject or publicly advocate truths which conflict openly with these popular notions. Take for examples of such caution, Jesus' answer concerning *Beelzebub*; or

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\*See DYER, *Domestic Folk-Lore*, p. 34.

Paul's reference to the "prince of the power of *the air*," "that *grand object of heathen idolatry*;" or his discourse on Mars' Hill which Neander says "is a living proof of his Apostolic wisdom and eloquence." And whereby "we perceive," he continues, "how the Apostle, according to his own expression, could become also a heathen to the heathen, that he might win the heathen to a reception of the Gospel." *Smith's Bib. Dict.*, art., *Mars' Hill*.

Parkhurst gives also the testimony of Plutarch on the superstition of (concerning) spirit *demons*, as follows :

Plutarch Says. "According to Plutarch, tome i., p. 958, it was a very ancient opinion that there are certain *wicked* and *malig-*  
nant demons who envy good men, and endeavour  
to disturb and hinder them in the pursuit of virtue,  
lest remaining firm in goodness and uncorrupt, they should after  
death [!] obtain a better lot than they themselves enjoy."—Article,  
*Daimonion*.

Let me elaborate the thought about Apostolic caution ; for the Apostle Paul refers to this doctrine of demon worship several times in his writings. In  
Paul's Reference. 1 Corinthians x. 7, he warns the Church  
against idolatry ; in verse 14, he repeats the  
warning, "flee from idolatry." And in verse 20, he says,  
"the things which the Gentiles sacrifice, they sacrifice to  
(*daimoniois*) demons, and not to God ; and I would not that  
ye should have fellowship with *demons*." Paul does not  
in this endorse the theory concerning *the*  
Did not Endorse. existence of demons, but practically denies it  
in warning the Church against being *pol-*  
*luted* with such doctrines. In Timothy iv. 1, he refers to  
"seducing spirits and doctrines of *demons*," meaning, as  
Parkhurst shows, concerning demons : not asserting that  
demons exist, to have doctrines ; but as in Hebrews vi. 2, the  
"doctrine of baptisms, and of laying on of hands," and of  
resurrection, etc., means concerning in each case, so also

in Acts xiii. 12, the "doctrine of the Lord," as *taught by Paul*, means *concerning* the Lord.

And his reference to this pagan theory of *demons* in the air, in his letter to the Ephesians (chap. ii. 1), in a way thought by many to endorse it, is, as I believe, really to quietly, and, without the form of direct attack, completely discredit it in the minds of his Ephesian brethren, whom he had won over from idolatry. For their city "was the very throne of idolatry," says Macknight, "the worship of idols being performed in no part of the heathen world with greater splendor than at Ephesus." This is the passage:—

"And you hath He quickened who were dead in trespasses and sins; wherein in time past ye walked according to the *course* of this world [or rather, according to this (*aiōna*) age of the world], according to the prince of the power of the air [your supposed chief god, but really], *the spirit that now worketh IN the children of disobedience*: among whom we all had our conversation in times past in the *lusts of our flesh*, fulfilling the desires of *the flesh*, and of *the mind*; and were BY NATURE the children of wrath, even as others."

	Thus while it is not true that there exists <i>in the air</i> an order of evil spirits (of the <i>dead</i> ) called
How "Spirits Of Demons."	<i>demons</i> , it is true that the pagan world so believed; and the Revelator makes that fact the basis of his figure which, as such, is a

	* Paul's manner here was like that of Jesus, who, under Jewish accusation of working through Beelzebub, did not formally deny such an existent prince-demon; but turned their thoughts to reason by saying, "if I, by Beelzebub cast out <i>demons</i> , by whom do your children cast them out?" or in other words, how do they heal madness, mental and other diseases? (Comp. Matt. viii. 16, 17; xii. 22-28; Lu. viii. 35, 36). The Apostle merely exhibits his knowledge of their belief, in his reference, and in the same breath asserts his own doctrine, that their mystical demons were only the unclean, lustful spirits that dwell <i>in the natural man</i> . For no other explanation of his words can possibly harmonize with his closing sentence: "And were <i>by nature</i> the children of wrath," etc.
Paul's Manner.	
Like Jesus'.	

truth, paradoxical as it may seem. For the dragon, the beast and the false prophet were not only spiritually *dead* systems from their earliest history, but from the French Revolution on were *politically dead* (chap. xviii. 8 ; xx. 12, etc.), were judged as such, and put into a typical *hadean* consumption. And therefore the three unclean spirits now out of their mouths, as already described, are, in fact, the spirits *of the dead*—in a perfect symbolization.

“**Working miracles.**”—The Greek term *sēmeia*, here, does not mean miracles, having the supernatural sense, only, but wonders and signs, also, by which terms it is more often rendered. (See exposition pages 150, 151.) The original beasts themselves could not work genuine miracles ; yet they wonderfully “deceived” the world by the amazing things they seemed to do, as has heretofore been shown. And these spirits out of their now inactive mouths, which are carrying on the very work they were doing while powerful and free to act, can do no more than they did, namely, work *deception*. Their teachings, to those who *are* deceived by them, with their learning, their titles, and their official standing in the world, appear very wonderful. Besides what was shown of the wonder-working of the beast, the deceptive work of spiritists (as representing the dragon) *seems* often as almost or quite supernatural, as all observers know. Yet in harmony with what I have already shown concerning the nature and origin of these “spirits,” their work or teaching is done only through *mediums*—human agencies. This is most remarkable if they are the personal intelligences which we have been taught they are.

“**Which go forth unto the kings of the whole world.**”—After the word kings, I have omitted the four words, “of the earth and,” as found in the common version, because, as Fausset says, they “are not found in any manuscript.” The terms are not *basileōn tēs gēs*, “kings of



the earth," merely, but more comprehensive—*basileis tēs oikoumenēs holēs*, "kings of the whole habitable" (earth being understood); therefore, "of the whole world" is correct. And this going forth unto the kings of the whole world must represent a universal effort on the part of these active "spirits" or "agencies" to propagate their "unclean" and evil teachings. And with our telegraphic and traveling facilities in these times, one has only to look out over our entire world, to behold the complete fulfillment, as we shall point out more in detail, directly.

"To gather them to the battle of the great day of God Almighty."—This gathering, of course, is not a literal mobilization of kings and their armies to a certain *locality* for a physical contest with the Almighty—nothing of the kind should be imagined; nor for a final visitation of judgment upon them as individual sinners. It is a gathering up of the world's antagonistic, fleshly forces as pitted against the reign and kingdom of God in the world; a *condition* or an *attitude* of active opposition to God's *prophetic program* concerning Romanism, and not a *place* of conflict. It is a stirring up of the nations relative to personal interests and questions involved in the latter-day prophecies. Properly it is not a "battle,"—a single encounter,—but a *warfare*; and the term is rendered "war" in the *Revised Version*, in the *Emphatic Diaglott*, and in twelve other places in the common version.\*

A similar warfare or "controversy" between God and the nations is described by Jeremiah, chapter xxv. 31-33. Another, between God and the "children of Israel," mentioned by Hosea, chapter iv. 1-7; and by Micah, chapter vi. 1, 2. These precedents are clearly to the point, and render the literal-battle view, in the midst of these symbolisms, all the more inexcusable in expositors.

\*See chapters xi. 7; xii. 7, 17; xiii. 7; xix. 19, etc.


This symbolic view of an overruled international warfare is made the more positive from a consideration of the predicted results of the "battle" when fought, as described in chapter xix. (11, 15) 18-20. For the birds are called to assemble to the symbolic fields of slaughtered *kings*, *commanders*, *mighty men*, horses and their *riders*, and *all*, free and bond, *great* and small, to feast, in figure, on their flesh. If this does not represent a universal politico-religious contention among the nations, just such a conflict as has been rife throughout the wide world, for a quarter of a century, then I entirely mistake the meaning of such a symbolization. As to the accomplishments of the unclean spirits among the kings of the world, in imparting to them a spirit and zeal to harmonize their courses with the plan and prophetic purpose of God, I will quote from a New York Catholic paper of 1865, six years after the first indications of this bowl; and especially is this Romanist confession important as showing the depleting effect of the bowl upon the papacy. Hear it:—

"This new year of 1865 dawns darkly upon the [Catholic] Church.

**Evidence of the** Lurid lights are flashing along the world's horizon, denoting storm and tempest for the faithful.  
**Spirits' Work.** Everywhere the Church, our mother, is threatened

with persecution, and it behooves us well to note the signs of the time, for never, perhaps in these latter ages, have so many of *the powers of earth* been leagued ["gathered"] against the spouse of Christ. In Poland, of 155 convents, 125 have been suppressed by the Russian Government. . . . In Italy, the Church property is about being sold at auction in the countries subject to Victor Emmanuel, or constituting his pretended kingdom of Italy. [That is, the countries belonging to our prophetic "kings of the East"]. In Belgium, and also in Portugal, the governments, entirely under the control of the Free Masons, are doing all they can to break down the power of the Church, and make it subject to the will of the State. In the former country it is well known that even the Catholic colleges are being plundered; their *houses*, established by the munificent piety of former ages, openly taken possession of; nay, the very resting places of the departed children of the Church invaded by the infidel enemies of

religion, who insist on the right of depriving Catholics of the right of exclusive burial. In Portugal, if the government does not go to quite such lengths as those of Italy or Belgium, the same bad, irreligious *spirit* guides its councils. In Austria, in Spain, in France, shackles are being forged for the Church by the intriguing *spirit* of infidelity, aided where it can be, by Protestantism ; the same may be said to some extent of Mexico ; and in nearly all the South American countries, the same dreary scenes of religious persecution and oppression are being enacted that marked the evil days of the Mexican Republic.

. . . Russia is at present the most formidable enemy of the Church—Russia and the *Revolution* represented in the persons of Victor Emmanuel, Garibaldi and Mazzini [who stand for the “Kings of the East”!] . . . The Russian eagle is to the Europe—the Christendom—of our days, what the Turkish crescent was in the middle ages ; and the *revolution* which extends its ramifications, in one form or another, *throughout every Christian country of Europe, and also of America* is, as it were, [  ] the other wing of the great dragon now rearing itself in redoubled fury against the Church of God.”

Here it is plain to be seen that both in Church and state, the spirits which went out for that purpose were rapidly gathering forces for a greater conflict : the Lord's conflict because prophetic, and for accomplishing His declared purposes. The so-called *Holy Alliance* in the

#### Political

#### Evidences.

Convention of 1815 had re-riveted upon the helpless Italian states the chains of despotism which Napoleon Bonaparte had sundered. The whole Lombardo-Venetian kingdom was given to Austria ; Austrian princes or favorites were put over the other northern duchies and dukedoms, and *all Central Italy*—an area “of 17,210 square miles, a population of 3,000,000, with a revenue of \$14,000,000, *was restored to the pope* ; and the kingdom of Naples to the “infamous” Romanist, Ferdinand, also pledged to Austria. Sardinia, in the extreme Northwest, and embracing the island of that name, was, however, an independent kingdom, with a *representative legislature*. Austria was jealous of that much liberty for *the people*, ordered Sardinia to reduce her army,

and in the spring of 1859 invaded her territory. Napoleon III. came to her rescue and drove the Austrians out of Sardinia, and also reclaimed Lombardy. Improving the occasion, Tuscany, Parma and Modena revolted from their Austrian rulers, and the papal province of Romagna threw off further allegiance to the pope and with Lombardy, all, by popular votes, were annexed to the kingdom of Victor

Emmanuel, and in March 1860, the first  
**An Italian** "Italian parliament was legally consti-  
**Parliament.** tuted." Disturbances then arose in the  
 papal territories of Umbria and the Marches.

The pope raised an army "mostly of *foreign* volunteers," which Cavour, premier of the new kingdom, ordered him to dismiss. On his refusal, the Italian forces invaded those territories, and they were annexed to the kingdom of the "Kings of the East;" leaving only the original "Patrimony of Saint Peter" in the possession of the pope. Then, in February 1861, after insurrection, brigandage (sanctioned by the pope) and war, the two Sicilies were annexed, and only Venetia and Rome remained to complete the union of Italy. It was not until the war of Prussia and Italy with Austria in the summer of 1866, that Venetia was freed. (See Abbott or Stillman.)

These are but meagre details of the animosities and struggles concerning Rome and Italy from 1859 to 1866. Clearly a very unusual conflict was being "worked" out. The papal throne was already trembling to its base, and the Catholic world was correspondingly agitated. In addition to the above, I quote from a speech of Cardinal Cullen, Aug. 21, 1866 He said:—

"The spirit of revolution is triumphant in almost every country in Europe, and has destroyed the power of the Catholic states. There is no friendly Power now capable of supporting the head of the church, or of maintaining the doctrines and practices of our holy religion. Austria was the last able to do so, and

**Cardinal Cullen**  
**On the Situation.**

Austria is now overthrown. The condition then of the pope is this : that his territory has been reduced to a very small spot in Italy. Nearly everything has been taken from him. The Emperor of the French very kindly held the hands of the pope, whilst his enemies were stripping him of the Patrimony of St. Peter ; and now, having reduced the Holy Father to a state of temporal weakness, and all the Catholic Powers willing to assist him being *revolutionized* or weakened, the Emperor of the French abandons Rome, and leaves the people to the mercy of the Italian *insurrectionists*, to the mercy of men who avow the deadliest hatred [chap. xvii. 16, 17] to the pope and to religion [rather to papal *politics*] , and who will not hesitate, on the first opportunity, notwithstanding the convention, to seize upon and destroy the pope's [temporal] authority . . . . To all appearance the time has now come when the Catholic world must look on, while the scanty remnant of his kingdom, and even Rome itself, shall become the prey of the sacrilegious enemies of the Catholic church. Humanly speaking, the crisis is at hand, and in the hour of his supreme distress, our Holy Father looks in vain for help from the Powers of this earth, even from that empire whose promises of help were so explicit and solemn."

Thus were the influences of the plague being felt to a complete demonstration upon the Roman church. Can we have any better evidence than such confessions from high Roman Catholic sources ? A large gathering of Catholics in Dublin, Nov. 22, 1867, gave expression  
*An Irish Lament.* to the following extract published in the  
*Boston Pilot*, Dec. 14, 1867 :—

" We view with grief the apathy with which the governments of Europe have permitted his Holiness to be assailed in his rights, and stripped of his territories . . . We call upon the Emperor [Napoleon], by whose act the other Powers were prevented from intervening in the affairs of Rome, to take such decided and energetic measures as may insure the realization of the hopes of the Catholic world, and the restitution of all the territories of which his Holiness has been so unjustly despoiled."



It is also quite beneath the scope of this prophecy to limit the "great day of God Almighty" to the brief assize of the final judgment-day of the world. That day, according to the express statement of Jesus, will be but a twenty-four-hour day; for, "*the same day*," said He, "that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. *Even thus* shall it be *in the day* when the Son of man is revealed" (Lu. xvii. 29-30). Besides, the whole Gospel age is frequently, in figure, called a day, as I have heretofore showed.\* And the "great day" of this revelation, it must be remembered, *begins* under the 6th seal (chap. vi. 17), and, of course, continues to the end of the 7th.† These Catholic writers, whom I have quoted, little realized that the worst was by no means yet reached: there is much more to come. For in these seven last plagues, we were told, "is filled up the wrath of God," that is, upon the papacy and its abettors. The French Revolution was inaugurated under the second plague, over 110 years ago, and there has been, as yet, no abatement in the storm of wrath. The drying up of the Euphrates, and the work of the three unclean spirits, began under the 6th plague, and all that remains unfinished must now be completed under the 7th. And these last two plagues cover a period already of about forty years of anguish to Romanists. The plagues are *consuming* any and all organized opposition that is contrary to the prophetic programme.

"Behold, I come as a thief."—This is the same exhortation, in effect, as that given to the last church—Laodicea—which corresponds chronologically with these last two plagues: when the lukewarm members are counseled

\* Compare Psa. cxviii. 22-24; Zech. xiii. 1; xiv. 1-9; Acts xvii. 31; Heb. iii. 7-13; iv. 7.

† See parallel references, and the expositions, chapters xi. 18; xiv. 10-12, 19; xv. 1, 7, 8; xvi. 1, 2; xix. 15.



to buy "gold tried in the fire," that they might have the true riches; and "white raiment," that they might be clothed with *righteousness*—that the shame of their nakedness might not appear; and to anoint their eyes "with *eyesalve*," that they might *see*, and thus *walk* in the *light of this prophecy*. For, said He, "Behold, I stand at the door and knock." See that exposition, vol. i. pages 173-7.

"Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Christian watchfulness is not simply to watch that one's standing may be acceptable in the community, or even in the church, of which he is a member; it comprehends far more than that, important as even that extent of watchfulness may be. He must watch the fulfillment of all the predictions of his Lord: for "Blessed is he that *readeth*, and they that *hear* THE WORDS OF THIS PROPHECY, and KEEP those things which are *written therein*." Otherwise there is symbolic nakedness! having made no effort to buy the *Lord's prophetic gold*, though so careful to obtain, perhaps a collegiate or *theological* degree; no effort to obtain prophetic raiment and eyesalve, thus to hide his *native ignorance* of those things so wondrously revealed by the Son of God to the attentive, watching servant of his Lord. And yet so careful to be suitably *clothed* in the eyes of his Alma Mater; of every alumna and alumnus, whom it would be shocking to offend with any literary lack or looseness; and to awe all the common people with the evidences of a deep knowledge in the higher sciences, and perhaps the "higher criticism" as well! But one may have all this, and even minister reverently before the people in the ceremonies of worship, and in the "word and" theology of his school, and be totally *ignorant* of the unstudied, un-prayed-over Revelation; thus walking "*naked*" and exposing his true "*shame*."

“And they gathered them together into the place which is called in Hebrew Har-Magedon.” I give here the rendering of the Revised Version. *They*, the three unclean spirits, that went forth for that purpose, gathered them; not ‘He,’ as in the common version. They are gathered into a *symbolic* ‘place,’ as I have before said; and for ‘the battle of the great day.’ Dare any reader doubt it? Does not Christ, by the Revelator, here say that “*they gathered them*” to this symbolic valley, under *this*, the 6th plague? Does he not declare the *purpose* of the gathering (ver. 14) to be the “war of the great day of God Almighty?” And is not the 7th plague immediately begun; evidently to consummate what was prepared for and left unfinished by the 6th? Dare we in candor deny it or doubt it? O literalist brethren, consider it well. Look out on the battle-fields! Behold the propetic strife going on!


The figure is drawn from the celebrated Old Testament battle-field where God gave great victories for or against Israel; and one of the battles was connected with trouble on the River *Euphrates*. In the days of Josiah, king of Judah, the king of Egypt, Necho, was passing up the Mediterranean coast, intending to cross over from the plains of Jezreel, or Esdraelon, through the intervening country to fight the king of Assyria at Carchemish on the Euphrates. King Josiah was the ally of the Assyrian king, although God was against him, and he went out to intercept Necho, in his march through the land of Palestine. They met in “the valley of Megiddo,” and Josiah was slain because he “hearkened not unto the words of Necho *from the mouth of God*.” And there was great mourning in Judah and Jerusalem. (2 Chron. xxxv. 20-22.) Zechariah (chap. xii. 9-11) refers to this mourning for Josiah in “the valley of Megiddo” as an illustration of the mourning that should succeed the crucifixion of Christ.

Another instance of a great victory in "the valley of Megiddo" is told in Judges, chapter iv. Sisera was the captain of the host of Jabin, king of Canaan. And God sent word by Deborah to Barak, that He would draw unto him to the River Kishon (in the valley of Megiddo) the captain of Jabin's army, and deliver him into his hand. "So God subdued on that day Jabin the king of Canaan before the children of Israel" (vers. 7, 23). This caused the "song of Deborah and Barak" of chapter v., in which we read: "They fought from heaven: the stars in their courses fought against Sisera," etc. (ver. 20). These Scriptural records of great victories which God has caused make this valley\* a most fitting symbol to indicate the final victory over the three unclean spirits that the Revelator saw go out to challenge the Almighty.

In the prophecy of Joel we find a striking precedent in his reference to the "valley of Jehoshaphat," and his clear use of it to illustrate the certainty of Gospel-day victories. As follows: When the Moabites and Ammonites came against the kingdom of Judah, Jehoshaphat the king, proclaimed a fast throughout Judea; and out of all the cities of the land, the people assembled to seek the Lord. And God sent a message to the assembly, saying,—“Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. . . Ye shall not need to fight in this battle: set yourselves [in array], stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem.” Accordingly, Jehoshaphat marched out to meet the

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\* The exact meaning of Ar-mageddon is not certainly known, but it is supposed to be derived from the two Hebrew words, Har, a hill or mountain, and Megiddo, the place of the battles. But both in Judges and Zechariah it is either the "waters" or the "valley of Megiddo."

enemy, with all the singers of Judah singing the songs of Zion. And as they sang, "The Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten." And we are told that the people of Jehoshaphat were three days in gathering the spoils of the multitudes that the Lord had slain. And they called the place [] "the valley of Blessing" (2 Chron. xx).

And further, Joel, speaking for God, and describing the victories and blessings of the Gospel age,

**Joel Wrote of .** says :—

**The Gospel Age.**

"For in those days [of the pouring out of God's Spirit upon *all* flesh—Gentile as well as Jew], and in that time, when I shall bring again the captivity of Judah and Jerusalem [see John xi. 49-52], I will ALSO gather *all nations*, [in the same "time," mark,] and will bring them down into the valley of Jehoshaphat, and *plead* with them there [through the Gospel] for my people and for my heritage Israel, whom they have scattered among the nations and parted my land. . . . .

"Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the *valley of Jehoshaphat*; for there will I sit to judge all the heathen [nations] round about.

"Put ye in the sickle, for the *harvest* is ripe: come get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the *valley of decision* [of Jehoshaphat]: for the day of the Lord is near in the *valley of decision*. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord shall be the hope of His people, and the strength of the children of Israel" (chap. iii. 1, 2, 11-16).

In verse 16, of Acts ii., the Apostle Peter declares this prophecy began to be accomplished on the **Pentecost, a Proof.** day of Pentecost. The equal demonstration of the baptism of the Gentiles (or "all flesh") with the same Spirit, and through the ministry of

the same Apostle, occurred at the house of Cornelius three and one-half years later\* (Acts x). The other signs which should indicate the imminence of "that great and notable day of the Lord," have been accomplished in their order since. And Jesus, himself, in the first of His ministry, said, in sending out His twelve Apostles (Matt. ix. 37), and again in sending out the seventy, (Lu. x. 2), "The *harvest* truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His *harvest*." And again (John iv. 35), "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are already white to *harvest*." It is plain that these references are the same as Joel's; while the harvest of *Jesus*' predictions and parables (where the reapers are the angels) refers to the *end* of Gospel work.

If, then, the Prophet Joel correctly used the "*valley of Jehoshaphat*" (because God there gave Israel a great victory over their enemies) as a prophetic figure of Gospel-day *war*, of victory, "salvation" and "blessing," it is clear that it furnishes the Revelator a fair precedent for his using the equally Divine victory of the "*valley of Megiddo*" as a prophetic figure of Gospel-day *warfare*. And more specially is it apparent, from chapter xix. 15, that he so intended it, in that he there distinctly indicates the Word of God—the sword *out of the mouth* of the white-horse rider—as the only *weapon* for this smiting of the nations; and further, in that he explains (by another figure) that in this contest, "*He treadeth the winepress of the wrath of Almighty God.*"

\* The last half of Daniel's "one week," in the midst of which, Jesus had been crucified (Dan. ix. 27.—Mk. xvi. 20; Heb. ii. 3, 4).

Many people use the prophecy of Joel and this of the Revelator to indicate furious international war just before "the great day of God Almighty." But **Many Literalize,** they should carefully note the following **Unscripturally.** Scriptural objections: In harmony with the above view, Joel states as a *reason* for waking up the "mighty men," and "men of war," and assembling them in a valley symbolic of their defeat, that God will sit there to judge all the heathen (or nations) round about. And as a *result* of that judgment, that "so shall ye know that I am the Lord your God *dwelling in* [antitypical] Zion, my holy mountain [Heb. xii. 22-24]: then shall Jerusalem *be holy*, and there shall no *strangers* [like Necho and Sennacherib, kings of Egypt and Assyria] pass through her any more. And it shall come to pass *in that day*, that the mountains shall drop down *new wine* [Gospel wine] and the hills shall flow with milk, and all the *rivers of Judah* shall flow with water [ "of life" ], and a fountain shall come forth of the house of the Lord, and shall water [even] the valley of Shittim." \* And the Prophet then closes asserting the consequent desolation of Egypt and Edom, and the establishment of *Judah* and *Jerusalem* from *generation to generation*—signifying both time and mortality. Note this fact.

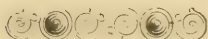
But this beautiful symbolic view is open to no such objections, and apparently must commend itself to every one familiar with Old Testament figures, especially if he or she has carefully observed the whole trend of Joel's language.

**Texts Against** Besides, we are taught not to look for a furious state of literal war when the final, **The Literal Use.** literal judgment shall be inaugurated, by at least one passage in Paul's writings, besides

\* Denoting aridity, barrenness. Ezekiel's parallel figure (chap. xlvii. 1-12) makes these Gospel waters flow into and purify even the *Dead Sea*! Or, removing the figure, even the dead, barren Hebrew kingdom.



the statement already quoted from Jesus' own words: namely: "For when they shall say, *peace and safety*, then sudden destruction cometh upon them, as travail upon a woman with child: and they shall not escape." If there were to be a universal war, such as many people are predicting, that itself would arouse the fears of unbelievers to look for the final judgment: whereas only the Church are "not in darkness, that that day should overtake (them) as a thief" (1 Thes. v. 3). Further, it is *faith*, and not *fear*, that God would excite. And still further, all this is under the 6th bowl; and the 7th is still in the future, requiring for its own accomplishment possibly as many years as the 6th and others have consumed. That is, it was future at this point in the *exposition*, not "of course" from the present time. I shall presently show that, as regards *time*, we have since passed down the course of the 7th plague for over a third of a century, bringing us very near the end both of the plague and time itself.



## CHAPTER XLII.

### THE SEVENTH BOWL OF WRATH—THE AIR— A. D. 1867-1870, TO THE END.

*Text.* Chapter xvi. 17-21.

17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake *and* so great.

19. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20. And every island fled away, and the mountains were not found.

21. And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

**S**EVENTH and last in the series, this plague is poured upon the **AIR**. As the *sun* is the *light* of the world, the *air* is the *vital* element, or *life* of the world. But the spiritual light of the world is the Word of God; and the Word of God sheds its rays of truth and enlightenment upon the *mental* or *psychical*\* world.† We speak of a *good* or a *bad* moral or spiritual *atmosphere* of a certain place, referring to the prevailing *mental influences*

Symbolic Air is

The Mental or

Psychical World.

\* "As distinguished from the physical and physiological."—*Stand. Dict.*

† In treating the *air* of chapter ix. 2 (vol. i., p. 380), I said the air (meaning the spiritual atmosphere) represents the *Church*, which is but half the truth; since "the air" in both these texts represents the immoral and unchristian atmospheres as well as the spiritual. I should credit an exposition of Geo. A. Bates, of Brooklyn, N. Y., with the thought leading to the more accurate statement.

at work there. The air envelops the whole earth, filling its every nook and corner; so the mental atmosphere fills the world,—more than Rome, or the true Church, merely,—embracing every click and clan; all societies, fraternities, corporations, religious denominations and civil powers: all classes are therefore now to be specially excited over, and must decide between, truth and error, the will of God and the will of men. For while most of these plagues affected objects of a more local nature, the “unclean spirits” of the sixth went out to the whole world, to gather all classes of opposers of God and truth to the battle of this period. Immediately after the pouring out of this last bowl, John hears—

“A great voice out of the temple of heaven, from the throne.”—The reader will recall the exposition of the *closing of the temple* (chap. xv. 8, pp. 211, 212), that no man should enter, that is, *be heard* therein, petitioning the throne for the removal of the plagues, until all seven were poured out. Now the last has been emptied, and we have “a great voice,” or announcement, from the throne in the temple,—

“Saying, It is done.”—The inaugurating work of the entire series of judgments is completed. Such a solemn announcement from that holy, Imperial court should impress us as of vast significance. The wrath of God concerning the great apostasy, as foretold in prophecy, is now to *complete* itself in this last installment of judgment. It is to continue the consumption of the “Man of Sin,” up to the point of his entire destruction “by the brightness of (the) coming” of Christ. This last executive act is the last prophetic call of mercy—opens the last prophetic “space for repentance”—both to the Church and the world. The watching Christian has only to await, now, the *effects* of this plague, and then the “reward of the righteous” will quickly succeed the chastisements and destruction of the wicked.

whose day of lingering mercies will then have ended in everlasting night.

I have noted the fact (which I shall proceed to prove) that this last plague was poured out as early as A. D. 1867; consequently we are now living under its continuous and visible effects, and have been, for the last thirty years. It must soon be over! Every son and daughter of earth, then, is personally interested to know the full meaning of this Divine proclamation, "It is done." It can mean nothing less than that the last opposing forces, arrayed against God and truth, are gathered for the war of the last of the plague-contests. And that the last "battle" is already on, is told in the next announcement:—

"And there were voices, and thunders, and lightnings."—Representing the strife and contention in the "Valley of Megiddo"—the "din of the "battle of the great day;" for into that *condition*, beyond controversy (ver. 16), has the world been brought by the "unclean spirits" of the former bowl. These symbols were met at chapter iv. 5, and treated on page 192 of the first volume, which place please see. There, was given a symbolic picture of the Gospel warfare in the early apostolic days; and it does not differ materially in character from the last conflict of the age. There, the one weapon was the "sword of the Spirit" (Eph. vi. 11-17); and that is the one weapon of this last contest (chap. xix. 14, 15). The two symbolisms are given in the same words, under similar circumstances, and their fulfillment should also be similar. For what possible reason could be assigned for a symbolic warfare in the former case, and a bloody, literal battle in the latter?

But in our times, in the breaking up of Church-and-State unions, religious and political contentions are often so blended as to leave no clear dividing lines. The decade beginning in 1867 was remarkable for just such a noisy strife

as our symbols suggest. Lord Beaconsfield, while prime minister of England, in addressing the University students of Glasgow, Nov. 20, 1873, said that "the disturbing *spirit* of the age, which is now rising in Europe like a moaning wind is the *spirit of socialism*, which demands social, material and physical equality for all men," etc. Again, in the same city, two days later, in another address, he said:—

"There is another point to which I wish to draw your attention, namely, *the contest* commencing in Europe between the spiritual and temporal Powers. Gentlemen, I look upon it as very grave; as pregnant with circumstances that will greatly embarrass Europe. A religious sentiment is often very generally taken advantage of by political causes which use it as a pretext; and there is much going on in Europe at the present moment, which, it appears to me, may occasion us so much anxiety in this respect, that I myself look upon it as the greatest danger to civilization, if, in the struggle that is taking place between *faith* and *free thought*, the respective interests should only be represented by the papacy and Red-Republicans."

About the same time Dr. Duff, in an address in the same city, referring to the Jesuitical methods of the ultramontane propaganda, said:—

"Already are his subtle emissaries creeping clandestinely into the sanctuaries of our homes. Already, with a *spell-like sorcery*, are they exercising a *secret and mysterious influence* on the minds of *leading statesmen, members of the Imperial Cabinet and Senate*; yea, and already are they standing close by, and with eager expectancy, *ready to mount the steps of the Protestant British throne.*"

But Cardinal Manning, in a speech in London, Jan. 25, 1874, took on the bravado of Pharaoh of Egypt, when the plagues were upon him. He said:—

"The excited antagonism of the nations of Europe is founded on a fact (the temporal power of the pope) full of consolations. Instead of being alarmed, or scared, or discouraged by the *great sharpening of animosities*, and the great MASSING TOGETHER OF ANTAGONISTS, I look upon it as a most beautiful sign" [!]

But, as the years have passed, the Cardinal's sign has not proved a rainbow of promise as to Israel, but a cloud and darkness like that to Pharaoh and his hosts who, in spite of the plagues, fearlessly entered the trap which the Lord set for them in the sea. For notice what follows :—

“And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.”—A symbolic earthquake is a revolution. Its nature is determined by its effects. The French Revolution was politico-ecclesiastical in character—“throne and altar were overturned,” and infidelity was “established by law.” “Did royalty fall,” exclaimed the French historian, Lamartine, “Catholicism as a sovereign and civil institution fell with it, and instead of our ruin caused two.” The great earthquake we are now to consider wrested the city of Rome and the States of the Church from the possession of the papacy and was, to that extent, political ; but over and above all that, it divided the papal kingdom itself—the greatest empire in the world—and turned away from it all its allied kingdoms throughout Christendom ; and brought down a mighty commensurate symbolic hail-storm from heaven, upon all those corrupt alliances together. Thus it was more largely ecclesiastical than political and military.

Under the influence and jealousies resulting from the work of the unclean spirits of the 6th plague, as shown by the Romanist confession quoted on page 272, there were serious contentions and great perplexity to the Catholic church on every side as early as 1865. And it became necessary, as was thought in Rome, that some stringent measures should be adopted by the Holy  
**Vatican Council.** See, so-called, in order to turn the rapidly receding tide of international interest in the papacy back into its old channel of devotion and favor.



Accordingly, the pope, Pius IX., "resolved to convoke a new œcumenical Council," says Dr. Schaff, "which was to proclaim his own *infallibility* in all matters of faith and discipline, and thus to put the top-stone to the pyramid of the Roman hierarchy"—to fairly daze the nations with more than the medieval awe of the very *divinity* of "His Holiness," as Apostolic "Successor of St. Peter," and god of Rome :—

"He first intimated his intention," continues Dr. Schaff, "June 26, 1867, in an Allocution to five hundred bishops, who were assembled at the 18th centenary of the [pretended] martyrdom of St. Peter in Rome. The bishops, in a most humble and obsequious response, July 1st, 1867, approved of his heroic courage, to employ, in his old age, an extreme measure for an *extreme danger*, and predicted a new splendor of the Church, and a new triumph of the kingdom of God. Whereupon the pope announced to them that he would convene the Council under the auspices of the immaculate Virgin, who had crushed the serpent's head and was mighty to destroy alone all the heresies of the world."—*Hist. Vat. Council*, p. 55.

This was the proud and confident boast of his Infallibility, which he then little realized was so soon to be utterly refuted by the humiliating events which were to follow this *dernier resort* to save his "Apostolic [?] throne."

"The call was issued by an Encyclical, commencing, *Æterni Patris Unigenitus Filius*, in the 23rd year of his pontificate, on the feast of St. Peter and St. Paul, June 29, 1868. It created at once a universal commotion in the Christian world, and called forth a multitude of books and pamphlets even before the Council convened. The highest expectations were suspended by the pope and his sympathizers on the coming event. What the Council of Trent had effected against the Protestant Reformation of the 16th century, the Council of the Vatican was to accomplish against the more radical and dangerous foes of modern *liberalism* and *rationalism*, which threatened to undermine Romanism itself, in its own strongholds. It was to crush the power of infidelity, and to settle all that belongs to the doctrines, worship and discipline of the Church, and the eternal salvation of souls."—*Ibid.*, p. 56.

The Encyclical gave as one of the reasons making the Council necessary, "*the terrible tempests and calamities by which the Catholic church and the very foundations of society are shaken in the present age,*" But the pope little realized that the calamities he mourned were the result of the plagues designed by God only to restore the Church to obedience and faith ; and that the *shaking up* he had already experienced was only a drop in the bucket, in comparison with the *earthquake* which the decree of papal Infallibility would bring his kingdom.

The pope impudently sent out letters to the Greek and all Protestant churches and other non-Catholics to improve the auspicious occasion to return to "the only sheepfold of Christ," (!) so confident was he that the official declaration of his Infallibility would awe and impress all men favorably. It had just the opposite effect, disgusting Greek and Protestant alike, and suddenly shaking his kingdom to irreparable ruin.

The Council opened in the Basilica of the Vatican, Dec. 8, 1869. The prelates who attended were 764 in number, including cardinals, patriarchs, primates, archbishops, bishops, etc. Of this number 276 were from Italy ; 84, from France ; 48, from Austria ; 41, from Spain ; 35, from Great Britain ; 19, from Germany ; 48, from the United States ; 10, from Mexico ; 8, from Switzerland ; 6, from Belgium ; 4, from Holland ; 2, from Portugal, and one, even from Russia the stronghold of the Greek church. The Catholic world was thoroughly represented. The decree was passed (by a vote very largely *forced* in that direction,) July 18, 1870. Dr. Schaff, speaking of the violent results of the measure, says :—

"It destroyed the independence of the Episcopate; and made it a tool of the Primacy; it crushed liberal Catholicism; it completed the system of papal Absolutism; it raised the *hitherto disputed* opinion of papal Infallibility to the dignity of a binding article of faith, which no Catholic can deny without the loss of salvation" (*Ib.*, p. 65). "A literary war on Infallibility was carried on in the Catholic church in Germany, France and England, and added to the commotion in Rome. A large number of pamphlets, written or inspired

**Rumblings.**

by prominent members of the Council, appeared for and against Infallibility. Distinguished outsiders, as Döllinger, Gratry, Hyacinthe, Montalembert, and Newman, mixed in the fight, and strengthened the minority." Said the latter, in writing to Bishop Ullathorne, "I assure you, my Lord, some of the truest minds *are driven one way and another, and do not know where to rest their feet*—one day determining 'to give up all theology as a bad job,' and recklessly to believe henceforth that the pope is impeccable [not capable of sinning], at another tempted to 'believe all the worst which a book like *Janus* says.'" *Ibid.*, p. 72.

"Pope Pius IX. started off as a political reformer, *and set in motion that revolution which, notwithstanding his subsequent reactionary course, resulted in the unification of Italy and the loss of the States of the Church*, against which he now so bitterly protests." (p. 85).

Concerning the violent storms of literal rain, thunder and lightning which seemed to be the protest of the very heavens against the stupendously blasphemous impiety of the Council, Dr. Schaff says:—

"The days of the most important public sessions of the Vatican Council, namely the first and the last, were the **Ominous Darkness**, darkest and stormiest which Rome saw from Dec.

8, 1869, to the 18th of July, 1870. The episcopal votes and the papal proclamation of the new dogma were accompanied by flashes of lightning and claps of thunder from the skies, and so great was the darkness which spread over the church of St. Peter, that the Pope could not read the decree of his own Infallibility without the artificial light of a candle. This voice of nature was variously interpreted, either as a combination of Gallicanism and liberal Catholicism, or as a Divine attestation of the dogma like that which accompanied the proclamation of the law from Mount Sinai, or as an evil omen of impending calamities to the papacy.

“ And behold, the day after the proclamation of the dogma, Napoleon III., the political ally and supporter of Pius IX., unchained the furies of war, which *in a few weeks* swept away the *Empire of France* and the *temporal throne of the infallible pope*. His own subjects forsook him, and almost unanimously voted for a new sovereign, whom he had excommunicated as the worst enemy of the Church. A German Empire arose [in six weeks] from victorious battle-fields, and Protestantism sprang to the political and military leadership of Europe. About half a dozen Protestant churches have since been organized in Rome, where none was tolerated before, except outside of the walls or in the house of some foreign ambassador ; a branch of the Bible Society was established, which the pope in his Syllabus denounces as a pest ; [!] and a public debate was held in which even the presence of Peter at Rome was called in question. History records no more striking example of swift retribution of criminal ambition. Once before the papacy was *shaken to its base* at the very moment when it felt itself most secure : Leo X. had hardly concluded the fifth and last Lateran Council in March, 1517, with a celebration of victory, when an humble monk in the North of Europe sounded the key-note of the great Reformation.”—*Ibid.*, pp. 78, 79.

Gladstone, in his “ *Political Expostulation* ” on “ *The Vatican Decrees*,” characterizes [1870] “ the wonderful change now consummated in the constitution of the Latin church,” as “ amounting to *revolution* ” (page 25); and on page 44 speaks of those changes as “ the *revolutionary* measures of 1870.” It was, indeed, a great revolution—a “ great [symbolic] *earthquake* ”—the shock of which affected the whole Roman world ; materially changing all papal relationships, both spiritual and political, as had never, in all the centuries of papal pretensions, occurred before. It effectually and forever *separated* the hoary union of Church and State : and laid the colossal papal temple, which had been

centuries in building, in hopeless ruins ere the cement of its delayed capstone had set. Said the American Consul, a celebrated political writer of the period, and then resident in Rome,—

“ Never, perhaps, in the history of Europe had so many political changes occurred as in those months between August 1870 and May 1871. *Europe was in fact shaken by a tremendous political earthquake into ENTIRELY NEW COMBINATIONS . . . . The erection of Italy into a complete and independent state had taken place ; her struggles with foreign occupation were at last finished.*”—STILLMAN, *Union of Italy*, p. 362.

The pope himself calls it a *revolution*. Addressing an “ International Deputation ” from all Catholic countries—cardinals, bishops, prelates and laymen—gathered at the Vatican, in Consistory Hall, March 22d, 1876 or '77, the pope said :—

“ When I turn mine eyes around the different points of the Catholic world, I find before me everywhere the sad and Pius IX. Saw Only dolorous spectacle of immense *masses of ruins*. “ *Masses of Ruins.* ” caused by the perfidy of the enemies of the Church [meaning Romanism] in the present *Revolution*. I see convents and monasteries which were but lately inhabited by peaceful Cenobites and by virgin [?] spouses of Christ [?] now deserted by their former occupants in order to make room for people strange and profane, and sometimes worse than profane. I see the fair riches and possessions of the Church made the prey of the devourers of to-day, and destined to satiate the insatiable appetite of the *Revolution*. *I see the ruins everywhere.* ”

From the days of Otho the Great in the 10th century, to Joseph II. in the 18th century, Germany furnished the so-called “ Holy Roman Empire ” with its emperors, Italy with her kings, and the Church with her “ Eldest Sons ”—but after the Vatican Council, Bismarck, speaking for Germany, said :—

“ The infallibility dogma is so interpreted as to lead to an *imperium in imperio* [an empire within an empire], if  
**Bismarck Speaks** it occasions the setting aside of the laws of the  
**For New Germany.** country because unapproved by the Vatican. I  
 am naturally driven to assert the legitimate  
 supremacy of the State. We Protestants are under the conviction  
 that this kingdom of Prussia ought not to be ruled by the pope, and  
 we demand that you, the ultramontane section of the Roman Catholics,  
 respect our convictions as we do yours. Unfortunately, however,  
 you are accustomed to complain of oppression whenever not  
 permitted to lord it over others.”

The great earthquake had changed all that : the days  
 of papal lording over kings was ended ; even  
**The Vote Speaks** his own Italian subjects voted \* “ 40,788  
**For a New Italy** to only 46 ” for Victor Emmanuel, the new  
 king of *all Italy and Rome*.

\* “ The intention of the government had been to leave the Leonine  
 city [namely that portion of Rome on the  
**The Leonine** west side of the River Tiber, built by Leo IV., and  
**City, Even, Fell.** containing the Lateran and Vatican palaces, St.  
 John’s and St. Peter’s churches, the palace of the  
 Inquisition, the castle of St. Angelo, etc.] under the control of the  
 pope, hoping to reconcile the claims of Italy and of the papacy by  
 this preservation of a simulacrum of the temporal power. Early indications  
 seemed to favor the success of this compromise, but influences  
 diplomatic and other induced the Vatican to refuse the concession,  
*while the people resident in Trastevere and the Leonine city insisted*  
*on making common cause with Italy.* The demonstrations of Italian  
 feeling were such that, on the 22d of September, Cardinal Antonelli,  
 Secretary of State to his Holiness, acting on the orders of the pope,  
 demanded and obtained for General Cadorna *the military occupation*  
*of the entire district west of the Tiber, with the exception of the*  
*Vatican.*”—*Un. of Italy*, p. 356.

For the above reason, those people were not furnished with a  
 government voting urn when the plébiscite was ordered. Nevertheless,  
 they improvised one for themselves, cast their votes, and, “ preceded  
 by a banner inscribed ‘ CITTA LEONIA SI ’ (the Leonine City says,  
 Yes),” were the first to deposit the same with the proper authorities,  
 i. e., of the new United Kingdom.



This was an astounding defeat of the hoary headed papal beast, and a like triumph for New, United  
 "Kings of Italy. What a wonderful fulfillment of  
 The East." prophecy! How perfectly had the way been  
 prepared for the prophetic "Kings of the  
 East," which Italy now represented: (for though having  
 united under one king, Stillman correctly observes that, "It  
 remained now to develop institutions competent to control a  
 nation, which was not so much a *single* people, as an *assem-  
 blage of states* differing from time immemorial in education  
 and in institutions."—*Ibid.*, p. 360.) Napoleon, in his  
 trouble with Prussia, recalled his papal garrison from Civita  
 Vecchia August 3, 1870, and surrendered to King William  
 September 2d; and on the 20th of the same month the  
 Italian troops took Rome! How remark-  
 Remarkable able, that in 24 hours after papal Infalli-  
 Coincidences. bility was publicly proclaimed, the only Im-  
 perial ally the pope had declared war  
 against Prussia, 14 days later withdrew the French troops  
 from Rome, and 29 days thereafter surrendered at Sedan!  
 and the pope, only 18 days later, surrendered Rome to Vic-  
 tor Emmanuel! Speaking of these extraordinary circum-  
 stances, Stillman says:—

"By a striking coincidence, the Ecumenical Council, which had  
 been sitting in Rome since the end of 1869, voted the Infallibility of  
 the pope on the 14th \* day of July, 1870, or the eve of the day, on  
 which France declared war on Prussia. Such a decree may well have  
 strengthened the pope in his determination not to yield, *but Pope and  
 Emperor were doomed to fall together.*"—*Ibid.*, p. 351.

\* He refers to the vote of the secret session which was on the 13th, "the eve" of  
 the 14th, on which war was *practically* declared in the recall of Ambassadors. But  
 the public vote and proclamation, as I have said, was on the 15th, followed by the  
*formal* declaration of Napoleon on the 19th.

Shortly before the fall of Rome, Lord Clarendon being in the city, at the request of the king of Italy, Lord Clarendon during an interview with the pope, advised Advises Pius IX. him, in view of the excitement of the Italian States, to surrender the city to the king as the natural capital of Italy. "They are strange people, these Italians, pretending to unite Italy without my aid," said the pope. Whereupon, Lord Clarendon "suggested that his holiness might aid in the process by sending his blessing to the King of Italy. But Pio Nono was obdurate. He said he was not trusting in foreign intervention, but in some miracle of Providence. '*Providence has been working miracles, your holiness, for the last ten years, but all in favor of Italy,*' was the prompt reply of the English statesman." LATIMER, *Italy in the 19th Cent.*, p. 313.

"And the great city was divided into three parts."—The great city is *Babylon*, symbolizing the Roman Catholic church. Her boast for centuries has been that she is a *unit* in belief, while Protestantism, she spitefully charges, is "a dragon with a hundred heads." But she cannot, since 1870, make that claim any more. For the secret sessions of the Council developed three distinct views, and votes, on the question of papal infallibility: "*Placet*," of which there were 451, accepted the dogma; "*Non Placet*," of which there were 88, vehemently denied the dogma; and "*Placet juxta modum*," of which there were 62, "meaning that they would accept it if it were *seriously modified*" (*Ency. Brit.*). The three parties were known respectively, as Ultramontanes, Old Catholics, and Conservatives.

There was, however, a final public vote, *given for effect*, in which the absolutism of papal control was most conspicuous. In this vote a feeling of shame on the part of 84 members of the opposing parties, a desire to hide from

Surreptitious  
Public Vote.

the world the fact that the "mother church" was really divided in any sense, and also to please the pope, caused them to dissemble and swell the assenting vote to 535 against 2 nays; enabling the *Civilita Catolica* to exclaim, "What a wise direction of Providence." [?] "Only two nays, therefore almost total unanimity; and yet two nays, therefore full liberty of the Council. How vain are all attacks against the œcumenical character of this most beautiful of all Councils." But the writer gave himself away, fatally to his boast, in acknowledging the "all attacks": whence "all attacks," if there was really any such unanimity of sentiment? Dr. Schaff says:—

"On the 17th of July [the day before the public vote was to be taken] 56 bishops sent a written protest to the pope, declaring that nothing had occurred to change their conviction as expressed in their negative vote; *on the contrary they were confirmed in it*; yet filial piety and reverence for the holy father would not permit them to vote *Non Placet*, openly [!] and in his face, in a matter which so much concerned his own person, and that therefore they had resolved to return forthwith to their flocks, which had already too long been deprived of their presence, and were now filled with apprehensions of war. Schwarzenberg, Matthieu, Simor, and Darboy head the list of signers. [1861] On the evening of the same day not only the fifty-six signers, but sixty additional members of the opposition departed from Rome, promising to each other to make their future conduct dependent on mutual understanding."—*Hist. Vat. Coun.*, p. 76.

Besides these 110 positively negative votes and the two that were really cast, there were yet many unaccounted for, out of all the assembled prelates, who from fear, or shame, or discouragement, refrained from voting at all, and, of course, from one excuse or another, were not present at the testing sessions. On the other hand, every man of the Infalliblist party was on hand to dance his servile jig to the delight of their dæmonic, Saul-Herod master. But it was a most noticeable

and significant fact, as Dr. Schaff relates, that "Among the negative votes were the prelates most distinguished for learning and position," as Cardinals Schwarzenberg, of Prague; Rauscher, of Vienna; Matthieu, of Besançon; Archbishops Darboy, of Paris; Ginoulhiac, of Lyons; Simor, of Gran; Haynald, of Kalocsa; Förster, of Breslau; Scherr, of Munich; MacHale, of Tuam; Connolly, of Halifax; Kendrick, of St. Louis; Bishops Dunpanloup, of Orleans; Maret, of Sura; Kettler, of Mayence; Hefe, of Rottenburg; Strossmayer, of Bosnia and Sirmium, etc."—(*Ibid*, pp. 74, 75).

Such eminent Catholic scholars as Dr. Döllinger, Von Schulte, Reinkens, and J. Friedrich (Prof. Division Proved. of Church History in Munich) were excommunicated as Old Catholics. And speaking of "a new party in religious Christendom," the *Encyclopedia Britannica* says that "congregations of Old Catholics were shortly formed at numerous towns and villages in Bavaria, Baden, Prussia, German Switzerland, and even in Austria" (Art., Old Cath.). Bishop Strossmayer's speech\* in the Council, was the clearest Scriptural presentation of Peter's simple bishopric, and the plainest refutation of the pretended primacy of either Peter or the pope, that I ever read from any writer. Bp. Strossmayer's Great Speech. It furnishes, also, the most positive proof of the predicted division. Several times, from the anger and confusion of the Infallibilists, their yells of "*heretic, heretic*," etc., he had to discontinue speaking, and finally, from the ringing of the president's bell and the uproar of bishops rushing to the tribune and shaking their fists in his face, he was forced to discontinue a speech that was worth more to that Council, if they would but have listened to it, than ten

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\* Printed and now for sale at the office of the *American Citizen*, 127 A, Tremont St., Boston: 3 cents. Send for it.

thousand "*ex cathedra*" utterances from the infallible pope.

The London *Telegraph*, just before the final proclamation of the dogma, bore the following testimony to the *three divisions* of the city :—

	“ With respect to the dogma of papal infallibility, the Latin church is divided into three parties. <i>One</i> of these
Three Divisions	declares that, <i>being true</i> , the doctrine ought to be
Popularly	promulgated by the oecumenical Council. The
Recognized.	<i>second</i> , that, although it is true, the promulgation
	of the truth at such a time as the present would be
	highly inexpedient for the interests of the Church ; while the <i>third</i>
	declares it to be a monstrous fiction, unknown to the early Church,
	and born of gross and detected forgeries.

“ The *first* party is represented by Archbishop Manning who, in a recent pastoral, has vehemently advocated an immediate decree of promulgation ; the *second*, by Bishop Dunpanloup and other French prelates, who vehemently oppose such a course ; and the *third* party, by the most learned divines of Germany,—such as the authors of, *The Pope and the Council*, and Dr. Döllinger,—who have exhausted all their erudition to show that this is a *fiction*. Of the *three parties*, the first is the most numerous, and has the support of the papal court and the Italian Jesuits. On the other hand, if the second and third parties act together—as they are likely to do—they will be so powerful in numbers and in learning, that the difficulty of proclaiming the dogma may become more apparent every day.”

In the end, a general unanimity was fraudulently *made to appear* ; but it was absolutely nothing but pride and a slavish fear on the part of the second and third parties, as I have already shown, and amounting to cowardice, that prevented the more open disruption, if not the entire defeat of the measure.

“ And the cities of the nations fell.”—The *Sinaitic Manuscript* and the *Syriac Version* give what seems the more harmonious rendering, “ the city : ” the great city was divided ; the city of the nations fell ; and great *Babylon* came into remembrance before God—one continuous thought of the division, fall and judgment of the Roman Catholic

church, variously described, for certain identification, as the *great city*, the *city of the nations*, *great Babylon*. If *cities* of the nations were the true reading, then the Greek church, under the czar of Russia, the church of England, the Coptic church, under the patriarch of Alexandria; the Armenian church, and any other with State or partial State connections, might be referred to; as advocated by Bliss in his *Commentary on the Apocalypse*. But this is not probable, I think; as in that case their *fall* should be for temporal judgment, it would seem, as well as the *division* of Babylon; but the whole tenor of the Revelation, and specially of the prophecy of the plagues, is directed against the church of Rome. It is the original corrupter of all the earth, the blasphemous "mother of harlots and abominations of the earth," that now comes into remembrance. "Her children" were "killed with [symbolic] death" in the Thyatirian period (see chapter ii. 23, and vol. i, page 137.)

There is a view, which I find after writing the above, that is very much more probable than the latter, i. e., allowing *cities* to be the reading, **S. S. Brewer on Paris and Rome.** (with a literal reference, under the rule of exceptions—see vol. i., pp. 29, 30); namely, that Paris and Rome are emphatically the two "cities of the nations." It was advocated in a pamphlet by Eld. S. S. Brewer, in 1874, entitled, *Papal Rome*. He says:—"Rome has been a city of the nations, and her influence has corrupted the nations. Paris, the metropolis of the French nation, has been a city of the nations" with a like if not an equally corrupting influence upon them.

Thrice has France undertaken the temporal support of Rome; and thrice has she received the crown of the Holy Roman Empire from the pope, for her kings, as Eldest Sons of the church—Charlemagne, Louis XVI. and Napoleon I. It was in Paris that the great reaction came, and the Reign



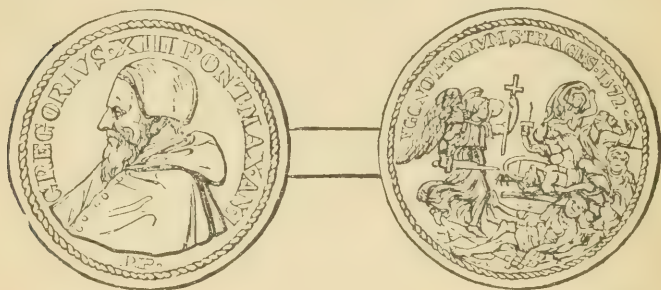
of Terror was inaugurated and carried on for months, when the very streets of the city ran with the best blood of the nation. "The Jacobins of Paris," says Alison, "founded their influence on the ridicule of every species of devotion, and erected the 'altar of reason' on the ruins of the Christian faith. . . . Everywhere the churches, during the Reign of Terror, were closed; the professors of religion dispossessed, and their rights overturned." (*Hist. of Europe*, vol. i., p. 31.) Pages and chapters might be filled reciting scenes and events that mark Paris as chargeable with more crimes and wickedness than any other city on the face of the earth, not excepting Rome, itself, as a city. Bro. Brewer continues as follows:—

"In considering Paris as a city 'of the nations,' the following item from Lamartine is in point: 'The royal family  
**National Ties.** in France were allied by marriage to all the kings of Europe, and to attack the rights of royalty in France was to attack or threaten them all over Europe. The royal families were but one family and the crowns dependent on them. To suppress the title and rights of royalty at Paris, was to suppress the title and rights of kings in all the capitals.'" — *Hist. Girondists*, vol. ii., p. 178.

He then shows the part which France and Paris had formerly taken with Rome in the persecution of the saints, and quotes Putnam's  
**Massacre of St. Bartholomew.** *World's Progress*, page 417, which tells of "the massacre of '70,000 Huguenots or French Protestants throughout the kingdom of France, attended with circumstances of the most horrid treachery and cruelty." As follows:

It began *in Paris*, [where alone 10,000 were slaughtered—the first victim was "the illustrious Coligny"] in the night of the festival of St. Bartholomew, Aug. 24, 1572, by secret orders from Charles IX., king of France, at the instigation of the queen dowager, Catherine de Medici, his mother. It is styled in history the Massacre of St. Bartholomew.' . . . Oh, horrid, cruel barbarity"!

Now, "France and Rome have both fallen [together]. France fell a conquered foe of William, emperor of Germany; her prestige is departed, and her royal as well as papal dignity humiliated by an enemy to the Roman harlot. When he [Emperor William] besieged and took Paris, 'France came under obligation to pay *five milliards of francs*, or about *one thousand millions of dollars*! Such an emptying of the money of a nation into the coffers of another was never known before.' What a prodigious, ruinous indemnity, and what a fall for the proud city of the nations. The pope once compelled the emperor of Germany to 'do penance,' and then, as a humiliated victim, to 'kiss his foot.' Now [1874] mark the change, as manifested in the pope's recent attempt to cajole the emperor, and the emperor's befitting independence. What a fall of one, and



Medal of Pope Gregory xiii. celebrating the Massacre of St. Bartholomew.

Obv.: *Gregorivs xiii. pont. max. an. 1.*

Rev.: *VGONOTTORVM STRAGES. 1572*: An Angel slaying the Huguenots.

what an elevation of the other! The following items are from a Boston paper, dated Nov. 17, 1873. They present in brief the effete condition of the harlot power:—

“POPE AND EMPEROR.—The publication of letters exchanged between the pope and the Emperor William has given a new impulse to the controversy going on between the papacy and the rights of the State.”

“ROME, OCT. 21.—The government commissioners are going forward with energy in the execution of the law, putting an end to the convent system in the city and province of Rome. Last week several more establishments of monks and nuns were taken possession of, among them the four houses which are the principal

seats of the Company of Jesuits. To-day, according to the notice printed in the official journal, the buildings must be vacated by the monks for immediate use by the government.'

"The harlot's power to intimidate either potentates or the masses, as of old, is now departed. The pope weeps over his *fallen* power."—Pages 28-30.

"And great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath."—Upon her alone seems centered this cup or bowl of wrath. Throughout the world the papal church groans under it, calls for mercy, and cries for help, as by abundant and varied testimony I have already shown. It has been so, more or less, in all the plagues, as it was with Pharaoh. Each plague caused him groanings and feelings of repentance. For this purpose were they intended, that repentance might lead to reform. But the prospect appears as hopeless in the Roman as in the Egyptian case.

"And every island fled away, and the mountains were not found."—Mountains, as symbols, stand for kingdoms—great elevations on the surface of the earth, for great elevations in power among the races of men. Islands are mountains *in the sea*; giving us a universal inclusion of Powers from which mystic Babylon might hope for help. All these must abandon their common paramour, now, and leave her to shift for herself under the fast-falling judgments of Heaven. Note the *history*! for it is *already* written. Writing of the work of 1871-1895, Stillman says:—

The papacy "despaired of any revulsion of feeling on the part of Italy, and based its expectations entirely on the pressure of foreign powers . . . its arts and influence were immediately afterwards exerted *throughout Europe with the hope of drawing in the Catholic powers to unite in protesting against the spoliation of the Holy See*. But the confusion of Europe [the work of the unclean spirits] at this moment, the exhaustion of France after her struggle with

Germany, the necessity for Austria to conciliate *Italy*, the absolute indifference of Russia as to the claims of the Roman church, and the constant friendship of England, *prevented any assistance being offered to the pope by the Catholic powers.* [On the contrary] the good relations between *Italy* and Germany, the friendship with Austria, and the antagonism between the interests of Italy and France, assured the firm support of the German powers *for all the acquisitions of Italy.*" — *Union of Italy*, p. 361.

Cardinal Manning, in his London speech, (continuing the quotation on page 256<sup>a</sup>,) acknowledged this *flight* of the powers and helpless condition of the papacy, and suggests a Catholic war as the only hope. He said :—

"Now, when the nations of Europe have *revolted*, and when they have dethroned, as far as man can dethrone, the Vicar of Jesus Christ, and when they have made the usurpation of the Holy City a part of international law, when all this has been done, there is only one solution of the difficulty—'a solution, I fear, impending, and that is, the terrible scourge of Continental war.'"

But more than a quarter of a century has passed, and the groaning and anguish of the papacy continues, and the war of relief has not come ; and no such war as the cardinal, the *Catholic Messenger*, etc., hoped for will come, because it is not down in the prophetic programme. The war that the Revelator predicted is waging successfully, though, and that is what is giving them all the trouble ; and they do not, or will not, recognize its source and object.

The pope himself was long since forced to acknowledge that all his former temporal supports had "fled away," and were nowhere to be found." In an Allocution in Consistory, June 26, 1871, Pius IX. thus lamented :—

"We are, my very dear brethren, in the hand of Divine Providence ; we have nothing to expect from human aid, *for man has abandoned us.* Why should I dissemble ? It is better that I should tell you that *kings and governments*, forgetting their promises,

*leave us to our fate, . . . We can hope for no help from any quarter. We have done all that was in our power, but our efforts have failed. All is over. Only a miracle can save us.*"—*Hom. Com.*—Dan. p. 41.

But Pius ix., like his English cardinal, *hoped* for a change for the better, and rashly predicted  
**Vain His Hope,** it. In 1862, W. J. Stillman (author of *The*  
**And Prophecy.** *Union of Italy*) was the American Consul at Rome, and says, that during the transaction of "some diplomatic business, I found the pontiff in a great state of prostration and anxiety. The entire city was in a fever, and it was evident that no one [from the exertions of Garibaldi—and those troublesome "kings of the East"] had any other feeling than that the end of papal rule had come. The pope said to me : '*I see that the great time of tribulation foretold in the Scriptures has come to pass—we shall have our fifty years of affliction, but it will pass and the Church will become more triumphant than ever, and will have its millennium,*' [!] It is impossible not to feel that the pope would not have been so despondent, had his information given him any assurance of French intervention.'"—*Union of Italy*, p. 330 (note).

But we have already seen that France was restrained from further interference with the States of Italy, under the influences of the 6th plague ; and that the great Euphratean River of temporal support was now "dried up," no longer to hinder the predicted union and work of the "kings of the East."

What a wonder that the Vicar of Christ—His infallible representative teacher!—cannot understand Christ's own teaching concerning *himself* as the *antichrist* ! In August, 1873, the Catholic war not having materialized, and no help from any quarter becoming visible, the whole Romish church began to pray for the temporal restoration of the pope. The New York *Freeman's Journal* (Catholic) says :—

“Sundry pious associations, united to ask of our Holy Father the appointment of a *Triduum*, during which three days the faithful may more specially, and with one accord, beseech Heaven to relieve the church, in its head, and in its members, from the persecution she is now suffering. The Holy Father has graciously received this request, and has been pleased to name the three days preceding the feast of the Assumption—that is to say, the 12th, 13th, and 14th of August. This Rescript is dated May 24, and reads as follows:—

‘The desire of prayer is not only worthy of praise, but it is especially necessary in these present times. For the Catholic church is troubled on every side; and everywhere assailed by the powers of hell. Let us pray, then, that God may deliver His Church from the snares of those who lie in wait, and from the blows of those who persecute her,’ etc. . . .

“The prayers specially indicated for gaining the *indulgences* will be the Litany of the saints. Moreover, the Holy Father has granted for each of these days an indulgence of seven years to every Catholic devoutly reciting their prayers; and to every one who, having confessed, shall have said these prayers on each of the three days, and have gone to Communion on one of the three days, or on the Feast of the Assumption (August 15), or during the Octave, a *Plenary [full] indulgence*.”

That was now twenty-seven years ago, and no relief has yet come to the “prisoner of the Vatican.”

**Thus no Answer.** His anguish is great, nor will his prayers help him till “godly sorrow” for the iniquity of his whole system and practice shall have worked “*repentance* that needeth not to be repented of.” It should be apparent to him now that his prayers and those of his faithful are of no avail with Heaven more than with “kings and governments.” That they “can,” indeed, “hope for no help from *any* quarter;” for not only man but God “has abandoned” them. And that the temple is inexorably closed until these plagues are fully executed.

I think I must have produced evidence enough on this seventh bowl to convince the most exacting inquirer that its “great earthquake” occurred in 1870; that the city was



then "divided into three parts;" that Rome and Paris, at least, as "cities of the nations," "fell;" that "Great Babylon came into remembrance before God;" that every "*island*" of her desire "fled away," and the *mountains* of her expectation, in her extremity, "were not found;" and that for years she has been, and still is, absolutely *without hope* of any human or Divine help, pray as she will.

"And there fell upon men a great hail out of heaven, every stone about the weight of a talent."—*Hail* as a symbol means *truth*—it *cuts*. Truth is always symbolized by something that *pierces*, *burns* or *cuts*. It is sometimes symbolized by a "sharp two-edged *sword*—the *sword* of the Spirit. Or it is like a fire that *burns*. When Peter preached Christ on the day of Pentecost, the people "were *pricked* in their heart." Isaiah, predicting of the coming Messiah, says, "The Lord hath a mighty and strong One, who as a tempest of *hail*, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. . . . Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the *hail* shall sweep away the *refuge of lies*, and the waters shall overflow the hiding place." Now it is certain that nothing but *truth* will sweep away lies or false teaching. Hail, then, symbolizes truth.

But these latter day hail-stones are great—"the weight of a talent." It is impossible now to determine its exact weight, expressed in pounds and ounces, but it was the *greatest* weight of the ancient gold standards; and, like the number seven, it represents completion or the greatest possible weight to be attained in hail-stones. Removing the figure, *exceeding great* truths are to be proclaimed, to the torment of the apostate church, which has for centuries been

teaching fables and fictions. The Bible is the truth ; but the Catholic church has gone so far from the truth with her creeds, that she fears the Bible as she would fear the black plague. To let the true light of the Word of God in upon her superstitions and falsehoods is to uncover her corruptions and demonstrate her apostasy. Therefore she lifts her hands in unholy horror at the thought of *Bible Societies*, to translate the Word of God into the languages of the common people, and to place it in their hands and in the schools. For her "*traditions*," and superstitions, and glaring falsehoods are at a discount the moment the mind of any individual is to any extent enlightened by personal acquaintance with, and knowledge of, God's pure, unadulterated Word. Therefore all her huge efforts, everywhere, and at all times, to hold the people in ignorance of the Word, and fill them up with the darkest traditions and most debasing superstitions. Compare the degradation of her common people, in any country where she rules, with the civilization and enlightenment of any country where the Word of God is free in the hands of the people, and the inexpressible difference will be perceived at once.

But the Romish church is not alone in feeling the weight of these conscience-pelting hail-stones. The so-called orthodox organizations—to their fearful loss and discredit—hold and teach most of the doctrines of the Romish creed—made in the medieval Councils of that church : the doctrines of the trinity, the preexistence of Christ, the present immortality of the soul, the eternal torment of deathless (?) sinners, predestination, *sprinkling* for baptism and *infant* subjects, etc. The *light*, pure Scriptural light, on all these Romish dogmas has been poured out upon the world like showers of hail-stones ever since the Bible became

a common book in the hands of common people, by the efforts of Bible and Missionary Societies of the 19th century. The old paths have been sought out; the old lines have been found; and faithful evangels have caught up the new-found truths and proclaimed them to the ends of the earth. They sting, and cut, and therefore "plague" every creed-bound victim that they strike. Hence they meet with opposition, sometimes real persecution, from plagued orthodoxy in or out of Rome. The careful public study or advocacy of these old, Bible doctrines is not tolerated in the orthodox more than Roman congregations. The spirit of the "mother of harlots" is to hide the light and sit, and *hold others*, in darkness.

"And men blasphemed God because of the plague of the hail: for the plague thereof was exceeding great."—If to any this should seem an extravagant figure to apply to modern unwillingness to reform their creeds and accept the truths now shining out of the restored Scriptures, it is because they have not personally, from indifference or lack of opportunity, made sufficiently close comparisons of the Romanist dogmas with the direct (and only logical) deductions from the naked Scriptures, (which only the pushing aside of tradition allows,) to be impressed with the amazing difference and flood of light that becomes apparent. Or they have not realized the shock that necessarily comes to those minds where the old *traditions* are still intrenched, on discovering *the results* of such a naked comparison without the benefits of the comparison itself; and causing them to reply "against God."

The language is hyperbolic, but real in spirit, as in the case of kings and captains under the sixth

**Hyperbole.**

seal calling for the rock and the mountains to fall on them. Hyperbole is explained

in that connection (volume i., page 240). Precedents in

prophecies relating to the first Advent, may be found in Isaiah viii. 20-22. In the 14th verse reference had been made to Christ; both as a *sanctuary* and a *stone of stumbling*. And in the 20th verse the Prophet appeals—

“To the law and to the testimony; if they speak not according to *this Word*,” saith he, “it is because there is no light in them. And they shall pass through it [the Word], hardly bestead and hungry [lack of nutrition, because lack of faith]; and it shall come to pass that when they shall be hungry [or realize their barrenness], they shall *fret themselves*, and *curse their king and their God*, and look upward. And they shall look unto the earth, and behold trouble and darkness, dimness of anguish, and they shall be driven to darkness.”

The verses next succeeding this passage are quoted by Matthew (iv. 16) as fulfilled in Jesus' first mission in Galilee, when “the people that sat *in darkness* saw great light; and to them that sat in the region and shadow of death light is sprung up.” But John says (i. 5) that though the light

shone in the darkness, the darkness comprehended *it not*.” Why did they not receive it? because they could not understand it? No; it was not for lack either of plainness in the message or of intellectual comprehension on their part. Why then did not the Church itself believe? *Because of their traditions, and their early misteachings!* “Give us the children until they are nine years old,” say the priests, “and you may teach them then.” And as a rule, this fairly illustrates the proverb: “Train up a child in the way he should [or should not] go; and when he is old, he will not depart from it” (Prov. xxii. 6).

The Pharisees and Scribes asked Jesus, “Why walk not thy disciples according to the *tradition of the elders*?” And Jesus “answered and said unto them, Well hath Isaiah prophesied of you hypocrites, as it is written, This people honoreth me *with their lips*, but their *heart* is far from me. Howbeit in vain do they [Scribes and Pharisees] worship me,

*teaching for doctrines the commandments of men.* For laying aside the *commandments of God*, ye hold the *tradition of men*. . . . ye reject the commandment of God, that ye may keep your own tradition.'"

Luke has a most significant statement, the spirit of which would be called narrow and uncharitable by many teachers of to-day: he says

**Principles of**                    itable by many teachers of to-day: he says  
**Justification**            of "the people and publicans" that heard  
**The Same to-day.** him, that they "justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." (!) It is the same old story of unfaithfulness or indifference to the spirit of the Word of God; and an unexplainable tenacity for tradition, creeds, and the commandments of men. Oh, that the Church would lay them all aside for the naked Word.

It is not to be supposed that the discomfited Jews at the beginning formally, in words, cursed their king and God; but that they murmured in their hearts against *the truth*, and condemned and persecuted both it and its evangel from Heaven, is evident to all. Neither must we look for the formal or open blaspheming of men plagued by the *hail* of this bowl—irritated and nervously excited about the advocacy of the great truths poured out of the restored and open Scriptures—their very holding to the Bible in word, and disregarding it in doctrine and practice, is blaspheming God. (See proof, pages 231, 232.)

Thus the 7th and last plague is now exhausting itself upon obdurate Romanism and its sympathizers. And it must steadily continue until the present *fire of the Word* is exchanged for that "flaming fire" of literal destruction which shall descend, as in the days of Lot (Lu. xvii. 29, 30; 2 Thes. i. 7-10), at the coming again of our Lord. Watch the conflict.

## CHAPTER XLIII.

### JUDGMENT OF THE GREAT HARLOT THAT SAT ON MANY WATERS—THE SCARLET-COLORED BEAST THAT WAS AND IS NOT—THE BOTTOMLESS PIT—THE EIGHTH DRA- GONIC HEAD AND THE TEN DRAGONIC HORNS.

THE ROMAN CATHOLIC CHURCH AND THE "HOLY" ROMAN  
EMPIRE CALLED TO DIVINE ACCOUNT.

#### *Text, Chapter xvii.*

1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great harlot that sitteth upon many waters:

2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5. And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great wonder.

7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.



8. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9. And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10. And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh he must continue a short space.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13. These have one mind, and shall give their power and strength unto the beast.

**O**NE of the angels of the seven last plagues or bowls of wrath now talks with the Revelator concerning judgment, giving in detail the national phases and relations of the scarlet-colored monster. These bowls of judgment, it must be remembered, as we have already seen, are not the final assize of the world, but the temporal chastisements of the beast and his blasphemous image, and, at the last, of the dragon, as systems which have had their prescribed day in deceiving and desolating the world; and which must now account for their unholy and unlawful careers. The principal character, here, is—

“The great harlot that sitteth upon many waters.”—The waters are explained in verse 15 to mean “peoples, and multitudes, and nations, and tongues.” These many peoples or nations on which the harlot *sat*, upheld or supported her in her corrupt teachings, and in suppressing the Bible. This woman in her virtuous youth was spiritually joined to Christ—the Bridegroom of God’s true people. But in her later, unhallowed relations with, and

14. These shall make war with the Lamb, and the Lamb shall overcome them : for he is Lord of lords and King of kings : and they that are with him *are* called, and chosen, and faithful.

15. And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou sawest upon \* the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

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trust in, the kings and rulers of the temporal affairs of life, she has committed spiritual fornication. And through her influence, “the inhabitants of the earth”—notice the broad charge—“have been made drunk [spiritually] with the wine of her fornication.” That is, they have been carried away with her alluring promises and false claims concerning the pardon of sin, the hope of salvation, etc.

“So he carried me away in the spirit into the wilderness.”—John was transported in spirit, or mentally, as it were, to the scene—the time and the place—of the woman’s judgment, the *wilderness*. The reader will readily recall that when first seen (in chapter xii.), this woman was clothed with the Sun—the light of the Gospel of Christ ; and crowned with twelve stars—enlightened by the Apostles of the Son of God. But under trial she proved untrue to Christ and His Word. In her desire for present ease and worldly attainments she trusted more in worldly powers than in Christ ; she sought and received temporal and military help and protection, and thus she wandered away, out of the

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\* All best authorities give *and*, here.

light of heaven, into the darkness of the world, a "wilderness" of sin. Here she formed her dark and mystical creeds and slaughtered all who would not receive them in place of the Scriptures. John is now brought forward in his vision to the close of her allotted period of apostasy, to this wilderness state, where her darkness is complete, her condemnation just, and her judgment due.

"And I saw a woman sit upon a scarlet-colored beast."—To sit upon a beast is to control and direct all his



The great harlot's thousand-years "*wilderness*" ride on the back of the dragon—her reign; his subjection.

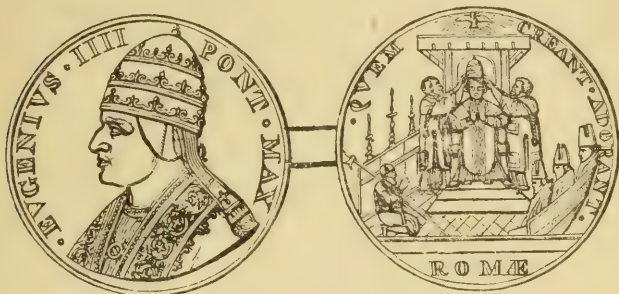
actions. As in every case where beasts are *ridden*, he carries the woman, not whither *he wishes*, but whither *she* directs him to go. The only red or scarlet beast of these visions is the dragon of chapter xii., which was there seen at war with

the woman. Her sitting upon his back now, in full control of his actions, shows her conquest of the beast as a result of his war with her, as we found in the exposition of chapters xii. and xiii. : Constantine lending all the powers of the empire for the woman's exaltation ; and furnishing in this, his first relations with the church, the first example of her spiritual adultery with the kings of the earth. The woman no longer stands on the firm foundation of the Prophets—the (symbolic) “ moon ” of the first vision—as then seen, clothed with the sun and crowned with the stars—all the lights of Heaven : she has only the support of *a beast* now, symbolic of an earthly, purely human system, therefore necessarily one of darkness, not of light. Besides, the beast or kingdom, with which she is adulterously allied, is—

“ Full of names of blasphemy, having seven heads and ten horns.”—This is the exact description also of the dragon with which the woman was, at first, at war, as stated in chapter xii. : no other beast of these visions was of his color, and having the same number of heads and horns. But the same names of blasphemy are common to the dragon and to the heads of the leopard beast, as I have before shown. (See “ Dragon and Leopard Heads Identical,” page 111 ; and “ Names of Blasphemy,” page 123.) But I will add further, here, Dr. Fausset's note concerning the increased blasphemy, while under the woman's control. He says :—

“ Under the harlot's superintendence, the world-power puts forth blasphemous pretensions worse than in pagan days. So the pope is placed by the cardinals *in God's temple on the altar to sit there, and the cardinals kiss the feet of the pope. This ceremony is called in Romish writers the adoration. Historie de Clerge, Amsterd., 1716 ; and LETTENBURGH'S Notitia Curie Romanæ, 1683, p. 125 ; a papal coin (Numismata Pontificum, Paris, 1679, p. 5) [representing the cardinals kneeling before the pope] has the blasphemous legend, “ Quem creant, adorant ” (WHOM THEY CREATE, THEY ADORE).*

*Kneeling and kissing* are the worship meant by St. John's word nine times used in respect to the rival of God (*Greek, proskunein*). *Abomination*, too, is the Scriptural term for an idol, or any creature worshipped with the homage due to the Creator."



Medal of Pope Eugenius iv., from British Museum.

Rev. : Cardinals crowning a pope : *quem creant adorant*—whom they create, they adore.

Pages might be filled with like damaging evidences of paganism in the papal church. The woman's clothing is wonderfully changed here in the wilderness. Aside from her history, she could not be recognized as the woman of chapter xii. Notice her gorgeous apparel :—

"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls."—These colors, found with both beast and rider, are the symbols of royalty, as also are the woman's deckings of gold and the rarest of the world's gems. This is seen in the trial of Jesus, when the soldiers, mocking His doubted royalty, put on Him a *crown* of thorns and a *purple* robe, and said, "Hail, *king* of the Jews." How different from the dress prescribed by the very Apostle she sets forth as the first infallible pope, teaching *ex cathedra*, and saying: "Whose adorning let it not be that *outward* adorning of plaiting the hair, and of wearing of *gold*, or of putting on of apparel ; but let it be the *hidden*



*man of the heart*, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price (1 Pet. iii. 3, 4). The Roman harlot has not one scintilla of humility, meekness, or quietude in her nature nor in her discipline. Her proper dress, as representing Christ in any respect, should be "fine linen, white and clean;" her breastplate, righteousness; her shield, faith, and her only weapon of defence, "the sword of the Spirit." But she has none of these now. In a book on Roman Ceremonials compiled by Archbishop Marcellus, and dedicated to Pope Leo X. (more than 360 years ago), cited by Fausset, is a list of "five different articles of dress of *scarlet* color. A vest is mentioned studded with *pearls*. The pope's mitre is *gold* and *precious stones*." His hat, and those of the of the cardinals, are always scarlet. And he must not *walk*, and weary himself as did his Master; but is *carried*, like a royal coxcomb, on the shoulders of his menials.

"Having a golden cup in her hand full of abominations and filthiness of her fornication."—Rome, in her medals, represents herself, "says Fausset, "holding a cup with the self-condemning inscription, '*Sedet super universum*'" (SHE SITS UPON THE UNIVERSE). The golden cup represents her pride and wantonness filled to the brim with her iniquity and fornication with kings. Ancient kings had an officer called the cup-bearer or chief butler, who superintended the manufacture of the king's wines, and personally stood in waiting, to present it in a golden cup, at the king's desire. See Genesis xl. 1, 9, 11; Neh. i. 11; ii. 1; 1 Ks. x. 5. The cup as a figure stands for any certain assigned or destined blessing, affliction or judgment: as, "my *cup* runneth over" (Psa. xxiii. 5); "this shall be the *portion* of their *cup* (*ibid.* xi. 6); "hast drunk at the hand of the Lord the *cup* of his fury" (Isa. li. 17); "even the dregs of the *cup* of my fury" (ver. 22); "Babylon



hath been a golden *cup* in the Lord's hand, that hath made all the earth 'drunken ' (Jer. li. 7).

Mystic Babylon, also, made the nations drunk, and has fallen as her prototype did. In her own drunkenness she issued her self-convicting medals. But she still further publishes and convicts herself:—

“And upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH:”—No detective, looking for a criminal, would expect to find the object of his search promenading in public places, *self-labeled* in large letters, for convenient arrest. The “harlot's forehead” is not the harlot's choice. The pole of the hidden *heart* lies in the open face; and by a Divine law, every grade of habitual sin and crime writes its own tale-bearing records, more or less distinctly, and indelibly, there. Persons *looking* for harlots, doubtless seldom fail to find them. And no watching Christian, familiar with the Bible, can fail to recognize the “*mother of harlots and abominations*,” so well advertised in the Revelation, at sight of her *face*.

We have before seen that Babylon means *confusion*. The traditions, and creeds, and superstitions of Romanism exceed in mysticism and confusion, without exception, all the other systems of the world. It is to Mohammedanism, Confucianism, or even Hinduism, in this respect, as the strength of the sun to the moon, because of its claims, yet perversion, of Christianity.

“And I saw the woman drunken with the blood of the saints . . . the martyrs of Jesus.”—When drunkenness is reached, drinking is ended. John had been called to witness her *judgment*; therefore the period granted her to war on the Church is ended; and the blood she was permitted to shed has now quenched her brutal thirst, and fired her brain until she reels under the load of her colossal

iniquity, and is ready for judgment. The bloody persecution of the Albigenses and the Huguenots of France, the Waldenses of Italy, the Scottish Covenanters (see vol. i, page 255), and all of every nationality who have refused allegiance to the "man of sin," and the "mother of harlots," give awful evidences of her drunkenness with the blood of saints. For 50,000,000 of the best subjects of the various nations of Europe were brutally murdered by torture, burning, drowning, beheading, under her command and approval. The St. Bartholomew massacre in Paris, Aug. 24, 1572, is an example of the iniquitous work. The feast-day observed for that Apostle was chosen by royal conspirators to inaugurate a crusade for the extermination of Protestants throughout the kingdom. The historian says :—

"The great bell of St. Germain l'Auxerrois rung out at the unwonted hour of two in the morning. This was the appointed signal; it was instantly repeated from all the steeples of the capital. Lights were suddenly shown in every window; the assassins armed to the teeth, and distinguished by white crosses (!) in their hats, swarmed forth from their lurking places, and the work of death began. . . . An indiscriminate slaughter [succeeded] through the whole extent of the city, which was continued till nightfall. Neither age nor sex was spared. All the houses inhabited by the Huguenots had been marked beforehand; and the unhappy inmates, taken completely by surprise, were either butchered helplessly in their beds, or overpowered and dispatched after a brief and hopeless resistance. The queen and her attendants were spectators of the appalling scene from the windows of the Louvre; and it is said that Charles himself, in his bloodthirsty frenzy, repeatedly fired his arquebus upon the miserable fugitives as they attempted to escape along the quays of the Seine. . . . The carnage continued with scarcely diminished fury during several days. Similar enormities were committed in all the more important towns—at Orleans, Troyes, Bourges, Lyons, Toulous, Bordeaux, Rouen. The total number of the victims was never correctly ascertained. Davila estimates it at 10,000 slain in Paris alone; 30,000, according to De Thou, were immolated in different parts of the kingdom."

The French Parliament “instituted a solemn annual procession in commemoration of the glorious day of St. Bartholomew. At Rome, the news of this great blow for the extermination of heresy was hailed with extravagant manifestations of joy ; the pope and cardinals went in state to return thanks to Heaven for this signal mercy, and medals were struck in its honor. Philip II. extolled it as one of the most memorable triumphs of Christianity [notice the hypocrisy as well as blasphemy of the statement], compared it to the splendid victory of Lepanto, and boasted that the total ruin of Protestantism was now finally assured.”—*Stud. Hist. France*, p. 342-4.

A note in the *Cottage Testament* (*in loco*) says ;—

“According to the calculation of some, about 200,000 suffered death in seven years under pope Julian : no less  
**Other Catholic**           than 100,000 were massacred by the French in the  
**Massacres.**               space of three months ; the Waldenses who perished, amounted to 1,000,000 ; within thirty years the Jesuits destroyed 900,000 ; under the duke of Alva 36,000 were executed by the common hangman ; 150,000 perished in the Inquisition, and 150,000 by the Irish massacre ; besides the vast multitude of whom the world could never be particularly informed, who were proscribed, banished, starved, burnt, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the Bastille, or others of their church or state prisons. According to some the whole number of persons massacred since the rise of the papacy, amounts to fifty millions !”

All this was done in the name of the religion of Christ who came not to wantonly destroy, but to save mens' lives, by winning them to obedience and faith, through his own examples of humility, patience and love. The rider of this beast has never exhibited to the world anything along such lines, in all the bloody centuries of her history, calculated of itself to so much as remind one of the principles of Christianity, only by way of *contrast*—only as one would think of the genial warmth, the delicious fruits and the fragrant flowers of southern latitudes, when half freezing and starving in the sterile latitudes of the extreme North. No wonder that John “wondered with great wonder” (not “admiration”

—as in the common version, but amazement), at the brazen hypocrisy of the harlot. In view of John's amazement, the angel immediately offers to explain the "mystery of the woman, and of the beast that carrieth her."

"The beast that thou sawest was, and is not." —That is, the beast once had an independent kingdom; namely, when first seen opposing the woman and fighting Michael her Imperial protector. But now the woman and her paramours have conquered the dragon; he has resigned his throne and great authority to them (as we saw on chap. xiii. 2, pages 75-6), and has no more an independent kingdom: hence, *as a beast*, he "is not." In remarkable contrast with his former greatness and independent sovereignty, the venerable old Roman dragon now exercises none; since the scarlet-robed rider directs and controls his every movement; and to that degree, that he may truthfully be said *not to exist*—nor can he, again, during *her* supremacy.

But the woman's exaltation and rule is Divinely and positively limited to the period of 1260 years; and John is even now called to witness her judgment and unseating or dethroning. And now comes a most interesting and important part of the angel's explanation: Neither is the dragon to remain always in bonds; for his chains were Divinely limited to the period of 1000 years. And therefore when the woman loses the reins of control, and the bridle in his mouth, the dragon must regain his self-control—his liberty of *personal*, unrestrained action. The angel therefore adds to his statement concerning the beast's *non est* condition:—

"And shall ascend out of the bottomless pit."—He shall be relieved of his forced non-existent condition, which, *according to the explanation*, means his ascent out of the bottomless pit. Here is a great truth, and *revelation* on this subject which, if grasped, at once clears the whole great question of the fabled millennium of all its difficulties and

force. Let me here ask of future millennialists, particular attention to these points.

We have seen that this dragon—this red or scarlet-colored beast, always described as having seven heads and ten horns—was at first “cast out” of a ruling position in his early contest with Michael and the woman of chapter xii.; and in a later vision (chapter xx., when we reach it) we shall find the plain history of his *binding* and casting into the pit. Some one will say, “But why is his release from the pit mentioned so many chapters before his binding is recorded?” It is an *incidental* allusion here connected with the *history of the woman*, which the angel deemed it necessary to give first, that is all.

It should be observed that there is but *one* “bottomless pit” brought to view in these symbols. That but *one* beast—the dragon—is anywhere said to be cast into it, and he but *one* time; and, as a consequence, but one beast—the red or scarlet-colored beast of seven heads and ten horns—can ascend out of it, and but one time. This one ascent is plainly located, in chapter xx., at the end of his 1000 years of imprisonment, when judgment is given to the thrones or heads of his power; and tallies exactly with this “judgment” and “mystery of the woman and of the beast that carrieth her.”

Thus the text is the strongest possible indirect assertion that the 1000 years of the dragon's being bound *is in the past* when the woman who has ridden and controlled him *during her supremacy*, has completed her work against the saints, is drunken with their blood, and ready for judgment. And especially confirmatory of this position is the fact that the dragon, loosed, is to be one of the agencies of the woman's judgment and more complete downfall (see verse 16, Revised Version).

**The 1000 Years**

**In the Pit,**

**In the Past.**



“And (shall) go into perdition.”—To go into perdition (destruction) is to go, as otherwise stated, into the “lake of fire and brimstone, where the [leopard] beast and the false prophet are” (chapters xix. 20 and xx. 10); which could only be at the close of his allotted 1000 years of chains in the pit, and of the 1260 years of the other beast’s supremacy. In considering chapter xi. 7 (vol. i. pp. 308–9), we found the same unavoidable conclusion in connection with the close of the witnesses’ period of prophesying in sackcloth, in 1791; for we were told that at the point of that finished testimony, *the beast that ascendeth out of the bottomless pit* should “make war against them, and overcome them, and kill them.” Thus again that prophecy takes us forward to the same judgment scene that we find in this 17th chapter, and further forces the conclusion that the so-called millennial period was then (at the French Revolution) *in the past*. For the dragon certainly could not again make war, even upon the two witnesses, while still bound in the pit. It *must* be done while he is “loosed a little season,” and *before* his going into perdition, or destruction.

At this point the Revelator mentions the amazement of all parties whose names are not written in the book of life, when they—

“Behold the beast that WAS, and IS NOT, and YET IS.”—As I have said, he “*was*” independent Pagan Rome. He then fought the woman until her apostasy and flight to the wilderness, and Constantine undertook her case and cast his majesty out of *empire*. Then, with what little strength and liberty he had left, he fought the woman’s seed that refused to follow the “mother” Church into the wilderness of apostasy. Justinian followed Constantine in protecting the woman from the dragon, and further exalted her; and at last Charlemagne *bound* the dragon in the Catholic pit, or put the woman on his back, with the reins of his



empire in her hands. Then, for the time, he "*was not*" (in power), and the woman *was* (in power) in his place. But "*yet [he] is;*" for the woman was exalted only for a period, to control him, and he then is to "ascend out" of his subjugation "for a little season."

This term, "is not," is used three times in this connection; twice in verse 8 and once in verse 11; but is accompanied each time by a differently worded, identifying clause. Notice it carefully:—

"WAS, and IS NOT,	{	and shall ASCEND OUT OF THE BOTTOMLESS
		PIT, and go into perdition" (destruction).
		and YET IS."
		and he IS THE EIGHTH [head], and <i>is of the</i>
		<i>seven</i> , and goeth into perdition."

These dissimilar descriptive clauses are certainly equivalents in meaning. "Is not, and yet is," cannot have reference to a literal death and resurrection, but to a revival or loosing again from a conquered, chained, helpless condition in the pit of Romanism, preparatory to going "into perdition" (destruction), as the first closing clause shows. The last clause confirms this position, by showing that although the dragon WAS NOT while his first seven heads were bound and dominated as heads for the conquering leopard; "YET [he] IS" again, in becoming an *eighth* (independent) *head* while "loosed a little season" (chap. xx. 3, 7), before his "going into perdition."

"Here is the mind that hath wisdom."—Let us not turn discouraged, indifferently, nor lazily away from these Divine difficulties. Gold, and diamonds and pearls are only found deep in the earth, in the flinty rocks, and in the sea, difficult to obtain, but exceedingly precious when secured. There is *wisdom* in a knowledge of these Divine enigmas. And here is the key to an understanding of them:

“the seven heads” of the dragon—those described when first seen in chapter xii.—

“Are seven mountains, on which the woman SITTETH.”—Here is a clear key to the *duration of the binding*, or of the woman’s control of the dragon : we know by this that it was during the reign of the seven dragon-leopard heads. That the dragon is loosed from his servile condition of supporting the woman, in his seventh form of leopard-directed power or headship ; and almost immediately becomes an *eighth*, independent—self-or dragon-directed—head.

Only study this intricate prophetic problem a little in this light, and it will all appear as clear in the unfolding as could be desired. But there are two or three statements more to complete the *key* I mentioned. The angel continues :—

“And there\* are seven kings : five are fallen.”—Here we have a double reference ; for not only are the seven heads seven “mountains,” *kingdoms*, which the woman dominates, but “they” are seven secular kings over those kingdoms whom, and through whom she rules ; and with whom she has committed spiritual fornication ; thus leaving no possible doubt in the identification of the harlot intended. For there is absolutely no other character in history, literal or symbolic, to whom these symbols and ‘relationships can be applied. The names, dates of successions and coronations, etc., of these kings were given on pages 31, 34 and 108 to 123. The five fallen kings must be the first five of the series ; namely :—

1. The Frankish dynasty, beginning with Charlemagne in A. D. 800, and closing with Charles the Fat, A. D. 888.
2. The Saxon dynasty, beginning with Otho the Great, A. D. 962, and closing with Henry II., A. D. 1024.

\*Greek, “they [the heads] are seven kings”—Alford, Davidson, DeWette, Düsterdieck, Ewald, Lee, Wordsworth, Revised Version, Diaglott and Sawyer in effect, Rotherham, Whiting, Am. Bib. Un. and Rheims Version.

3. The Franconian dynasty, beginning with Conrad II., A. D. 1024, and closing with Henry V., A. D. 1125.

4. The Suabian dynasty, beginning with Conrad III., A. D. 1138, and closing with the death of Frederick II., A. D. 1250.

5. The Spanish dynasty, beginning with Ferdinand, "the Catholic," and Isabella, A. D. 1474, and closing with the death of Charles II. of Spain, A. D. 1700.

"One is."—If five heads had fallen when John was called to witness the judgment of the Roman harlot, then that judgment must have begun during the reign of the sixth head; namely, the Austrian dynasty, beginning with Charles VI. and the treaty of Utrecht (1713), and closing with the death of Maria Theresa, A. D. 1780. For Joseph II., immediately after the death of his mother, broke off all relations with the pope, as seen on pages 120, 121. (See note, p. 215.)

"And the other is not yet come; and when he cometh, he must continue a **SHORT SPACE**."—The 7th head was the Bourbon dynasty during the reign of Louis XVI., after the death of Maria Theresa, in 1780. As early as 1776 the papal party in France were looking to the recent accession of the young king and his intensely Catholic wife, Marie Antoinette, for the restoration of those papal guarantees which were sensibly felt to be vanishing in their expectations of Joseph II. (See extract from *Bower* on page 122.) But all the influence and help of Louis ended among the first acts which inaugurated the Revolution of 1789.

Says Jervis, speaking of the meeting of the States-General May 5, (1789): "This memorable day was virtually the last of the old Monarchy of France, and the first of the Revolution."—*Students' Hist. France*, p. 524.

White, in his work, says: "On the night of the 4th of August (1789), every incorporate and vested right in the kingdom was canceled by a single vote; and on the 20th of

September Louis was compelled to sanction a decree by which *the entire royal authority was swept away*, and France virtually created a republic, with an hereditary magistrate having the regal title."—*Universal History*, p. 445.

That, as the prophecy requires, was a comparatively short space,—1780–1789,—only nine years, for the head. The first had filled a space of 88 years ; the 2nd, of 62 years ; the 3rd, of 100 years ; the 4th, of 130 years ; the 5th, of 226 years ; and the 6th, of 68 years : giving an average of 99 1-7th years for these headships ; more than eleven times the duration of the " short space " of the 7th. Most perfectly, then, are all John's statements answered in the history of this beast, thus far.

" And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."—That is, the beast that he saw carrying the woman, must, in his revived, original, and independent character, become an *eighth* head, or supporter of the woman. The dragon was a bound, involuntary supporter of the papacy during the reign of the seven royal houses we have traced in regular descent, in the so-called " Holy Roman Empire." Now, the dragonic element of that beast, so long bound, must be loosed, ascend out of the pit, and do (nearly) the same work *voluntarily* which, for 1000 years, the leopard had compelled him to do. What are the facts in the case, in history ?

The eighth beast must be "*of the seven*," and in dragonic guilt go into destruction. This would require a radical change in relationships. Accordingly, in France, which was the seventh and last *leopard-directed* head, and during the great revolution of the 18th century—which we have before found was the true *terminus ad quem* in the case both of the leopard's period of supremacy and of the dragon's period of subjugation—we now find that government turning

ing a complete religious somerset, and instead of supporting the papacy and the Church, doing everything in its power to destroy both. But no sooner did Napoleon come to power than he, in a large degree, reinforced **A Dragonic Head.** stated the papacy and guaranteed much of the old-time support. Thus while he was "of the seven," he became an *eighth dragonic* head.

Napoleon did not restore the pope for love or respect for religion, but from *policy*. He evidently desired the throne, and the empire of the Cæsars, but the crown of the "Holy Roman Empire," which Charlemagne and Charles V. had worn, with the pomp of papal ceremonies and the laudations and worship of the Church which the pope only could inspire. And with this accomplished, he is said to have remarked, "If there had not been a pope, I would have made one." After his concordat with the pope (signed 15th July 1801) was "made a law of the State" (April 1802), Napoleon proceeded to re-establish what he was pleased to call "religious worship." "A solemn *Te Deum* was chanted," says Bourrienne, "at the cathedral *Notre Dame*, on Sunday, the 11th of April. The crowd was immense, and the greater part of those present stood during the ceremony, which was splendid in the extreme; but who would presume to say, that the general feeling was in harmony with all this pomp?"

Two members of the consular court refused to attend this inaugural ceremony, and only did so **Enforcing Forms** at a special order from the First Consul. **Of Worship.** The next day Napoleon "asked Augereau what he thought of the ceremony. 'Oh! it was all very fine,' replied the general; 'there was nothing wanting, except the million of men who perished in the pulling down of what you are setting up.'"—*Memories of Bonaparte*, vol. ii., p. 53.

As to Napoleon's insincerity in these matters, and his real object, and policy, he may be judged by his own confession. Bourrienne says, "During the negotiations with the 'holy father,' Bonaparte one day said to me, 'In every country religion is *useful to the government*, and those who govern ought to avail themselves of it to influence mankind. I was a Mahomedan in Egypt; I am a Catholic in France! With relation to the *policy* of the religion of a state, *it should be entirely in the hands of the sovereign.*'"

'Many persons have urged me to found a Gallican church, and make myself its head: but they do not know France. If they did, they would know that the majority of the people would not like a rupture with *Rome*. Before I can resolve on such a measure, the pope must push matters to an extremity; but I believe he will not do so.' You are right, general, I replied, and you recall to my memory what Cardinal Gonsalvi said: 'The pope will do all the First Consul desires.' 'That is the best course for him,' said Bonaparte.' 'Let him not suppose that he has to do with an idiot. What do you think is the point his negotiations put most forward? The salvation of my soul! But with me, immortality is the recollection one leaves in the memory of man.''"—*Ibid.*, pp. 52-54.

The pope's hypocrisy in pretending his greatest desire, in the negotiations concerning the restoration of his temporal power and possessions, was the *salvation of Napoleon's soul*, was quite equaled by Napoleon's pretensions concerning his favors to the Church. Ranke quotes him as follows:—

"Napoleon declared that like his predecessors of the 2nd and 3rd dynasties [referring to Charlemagne and Otho the Great], he was 'the Eldest Son of the Church, who bore the sword for its protection,



and could not suffer that it should be in communion with *heretics* and *schismatics*, like the Russians [!] and English [!]' He was particularly fond of regarding himself as the successor of Charlemagne." —*Hist. of the Popes*, p. 330.

Writing concerning the battle of Mentana (Nov. 3rd, 1867), Stillman says: "Napoleon III, and Napoleon III. of his government had declared themselves The Same Head. irrevocably bound to the *maintenance of the pope*, and the denial of the capital to Italy." —(*Union of Italy*, p. 224). Thus Napoleon III. followed the course of his uncle in supporting the papacy. The following extracts from his own pen and lips contain sentiments quite too pious for one who so basely perjured himself in the celebrated *coup d'état* through which he came to power. But, of course, the *pope* could pardon for so valuable a consideration as the restoration of his throne, the small affair of violating a solemn oath to the French Republic! Notice the fulsome, unblushing words of his annual message to the same Assembly, Nov. 12, 1852:—

"Since my last message, our foreign policy has obtained in Italy a great success. [?] Our armies have overthrown Restored Pius IX. that turbulent demagogism which, in all the Italian peninsula, has compromised the cause of true liberty [?!], and our brave soldiers have had the distinguished honor to replace Pius IX. on the throne of St. Peter. The spirit of party will never be able to obscure the memorable fact, which will ever constitute a glorious page for France. The constant aim of our efforts has been to encourage the holy father. The pontifical power continues to realize the promises contained in the *Motu proprio* of September, 1849."—Abbott's *Napoleon III.*, p. 412.

In a speech at Marseilles, when laying the corner-stone of a cathedral, Sept. 26, 1852, Napoleon's evident aims and flippant sentimentality would have suited the purposes of Mahomet quite as well. He said:—

“Everywhere indeed, where I can, I exert myself to enforce and to propagate religious ideas, the most sublime of all, since they guide in prosperity and console in adversity. My government, I say it with pride, is perhaps the only one which has sustained religion for itself. [!] It sustains it, not as a political instrument, [!] not to please a party, [!] but solely through conviction, and through love of the good which it inspires as of the truths which it teaches.” [!]*—Ibid.*, p. 515.

The Napoleonic dynasty, in both its emperors, supported the papacy not through constraint, for the Revolution had forever broken the chains of papal military power and political influence. It was from selfish policy—a pagan principle, purely,—as I have shown from the personal expressions of the sentiments of each. That dynasty, also in both its branches, went, very manifestly, to prophetic “perdition”—to destruction: the first from Waterloo to *St. Helena*, in A. D. 1815; the second from Sedan to *Chiselhurst*, in A. D. 1870.

Thus were the eight *crowned* heads disposed of, clearing the way for the work of the ten *uncrowned* horns, which we have already partly considered.

“And the ten horns which thou sawest are ten kings that have received no kingdom as yet.”—As the seven *heads* represented seven related *time* or consecutive divisions of old provincial pagan Rome, the ten *horns* represent ten *territorial* or cotemporary divisions of the empire proper, Italy. These *horn* divisions are clearly later than the heads, historically, since five of the heads had already had their day, one was then on the stage of action, while the horns “have received no kingdom as yet.” Besides, in the description of the dragon given in chapter xii., *crowns*—indicating present sovereignty—were seen upon the heads, while none were mentioned as then upon the horns.

“But receive power as kings one hour with the beast.”—If one hour *with* the beast, it must be the last

hour, (not sixty minutes, but) during the very short period of the eighth *head*; and, further, (since "with," not *displacing* the beast,) upon *separate* territory. The heads, as we have seen, were spread over the northern and western portions of the old Roman empire, outside the Italian peninsula. And Italy has long been divided into ten political states. Some more modern names now appear more prominently on the map; nevertheless, the ancient divisions and names are indelibly traced and written there still, as follows: (1) Sardinia, (2) Lombardy, (3) Venetia, (4) Tuscany, (5) Parma, (6) Modena, (7) Lucca, (8) San Marino, (9) the States of the Church, and (10) Naples. These are the names, neither more nor less, as given in Butt's *Geography*, by Savage in *The World, Geographical, Hist. and Statis.* (art., Italy), and by Maunder in his *Treasury of History*, (vol. ii., p. 230.) who says:—

"Italy in the middle ages, was divided into Upper, Middle and Lower Italy. . . . At present, it is divided into the following independent states, which are not connected with each other by any political tie: 1. The kingdom of Sardinia; 2. Lombardy or Austrian Italy (including Milan and Venice); 3. the duchy of Parma; 4. the duchy of Modena (including Massa); 5. the grand duchy of Tuscany; 6. the duchy of Lucca; 7. the republic of San Marino; 8. the papal dominions; 9. the kingdom of Naples or the two Sicilies."

Maunder's list does not count the original and usually recognized independent state of Venetia, it being consolidated into a kingdom with Lombardy at the time of his writing. But, as Mr. Savage says, they are "two distinct states," and should be so counted in any list of political division. As we saw in the last preceding chapter, they were not liberated from Austrian control together, but separately—Lombardy, by the Peace of Villafranca, in 1859; Venetia, not until 1866. And they entered the union or "assemblage of states"—as Stillman terms it—independently.

While a prisoner on the Island of St. Helena, "Napoleon, in the following words, dictated to Count Montholon his intentions in reference to Italy ; " and in doing so, mentions eight of these independent states, omitting only the duchy of Lucca and the republic of San Marino, and adding only Genoa, an important little principality, but since 1815 a part of the Sardinian kingdom, and not exercising political independence since. He said :—

" It was Napoleon's desire to raise up the *Italian nation*, and to *reunite* the Venetians<sup>3</sup>, Milanese<sup>2</sup>, Piedmontese<sup>1</sup>, Genoese, Tuscans<sup>4</sup>, Parmesans<sup>5</sup>, Modenese<sup>6</sup>, Romans<sup>9</sup>, Neapolitans<sup>10</sup>, Sicilians, and Sardinians into one independent nation, bounded by the Alps and the Adriatic, the Ionian and Mediterranean seas."

I have numbered the names of the *peoples* he mentions to harmonize with the numbers of the corresponding *territories* which I gave. His Sicilians and Sardinians are Islanders off the coast of Italy, the former belonging to Naples and the latter with Piedmont and Genoa forming the Kingdom of Sardinia. It will thus be seen that I have given a fair count of the political states of Italy ; and that there are exactly ten of them.

"These have one mind, and shall give their power and strength unto the beast."—They have one purpose, will or design, as *gnōmē* is variously rendered by translators. That is, they have one common, prevailing purpose, namely, to obtain relief from the papal yoke—political freedom. To this end they chime in with the beast or dragon heart and soul, (himself but lately released from papal chains,) to obtain a coveted liberty like his. I have showed that Napoleon I., through a lack of any fixed religious principle, and dominated almost wholly by a purely selfish, personal ambition, played with the pope as with a puppet: first dethroning him for opposing his will ; and again enthroning him for the prestige of historic coronation

and the glory and power of medieval papal endorsement. At the same time, his ambition appealed to every sort of human policy : his power to read men—their needs, desires and motives ; and his personal address was of such an ingenious and flexible character, that he was able to adapt his schemes *outwardly* to the finest conceptions of patriotism ; while in his heart, as seen in his actions, the sum of it all was—Napoleonism. In 1804, after Napoleon became emperor of France,—

“ The Cisalpine republic, influenced by the same considerations which had prevailed with the French republic, also judged it best to adopt monarchical forms ; and conscious of their entire inability to repel their foes, but by the aid of France, they sent a deputation to Paris to consult Napoleon upon the proposed alteration in their form of government, and to solicit him to accept the crown of the kingdom of Italy.”—ABBOTT, *Hist. of Italy*, p. 524.

Napoleon replied with honeyed words :—

“ The people of Italy have always been dear to me. For the love I bear them, I consent to take the additional burden and responsibility which their confidence has led them to impose upon me, at least until the interests of Italy shall permit me to place the crown on a younger head. My successor, animated by my spirit, and intent upon completing the work of regeneration, already so auspiciously commenced, shall be one who will be ever ready to sacrifice his personal interests [?] and, if necessary, his life, in behalf of the nation over which he shall be called by Providence, the constitution of the country, and by my approbation, to reign.”—*Ibid.*

Thus did the Italians give or yield up their own power (authority—*Diaglott and Revised Versions*), and vest it in the emperor of the French (then the beast), the results of which will soon appear. Intelligent Catholics as well as the pope were able to read the hollowness of Napoleonic pretensions towards the Church. They said that the last emperor “ kindly held the hands of the pope while he was



being stripped of his temporal possessions." See also the extracts from Cardinal Cullen and the Irish Convention on pages 274, 275. But the Italian *people*, generally, believed in Napoleon, and looked upon him as Italy's best hope. Abbott says :—

"In January, 1806, a French army, under Joseph Bonaparte, crossed the frontiers of the kingdom of Naples. **Beast at Work.** The English\* immediately spread their sails and departed, taking with them the impotent king and his haughty wife. With hardly a shadow of resistance, the Neapolitans threw open all their gates to *the French*, the advocates of popular equality receiving them there, *as everywhere else*, with unbounded enthusiasm."—*Hist. Italy*, p. 526.

Soon after this Murat, who married Napoleon's sister, was declared king of Naples and Sicily, and Alison says, "was received with unbounded joy by the inconstant people, who seemed equally delighted with any sovereign sent to them by the great northern conqueror. His entry into Naples was as great a scene of triumph, felicitations, and enthusiasm, as that of Joseph had been." Thus did the *people* of Italy, as fast and as far as they had any freedom or power to act for themselves, give their power and strength to the pagan French "beast." France had exhibited her infidel and pagan principles in the great revolution, **The Old Dragon.** and had astonished all the world by formally renouncing Christianity and establishing the idolatrous worship of Reason by legislative enactment. As Alison says, they "erected the altar of Reason on the ruins of the [their] Christian faith." Continuing, he affirms that this revival of paganism flourished not in Paris only, but through the nation—in these words : "Nor was this irreligious fanaticism confined to the citizens of the metropolis : it pervaded equally every department in France where

\*During Napoleon's campaign in Austria, late in 1805, the Catholic king had invited the English fleet into the harbor.



the republican principles were embraced, and every class of men who were attached to its fortunes." (*Hist. of Europe*, vol. i. p. 31. See also vol. i., page 311, this work.)

Utter disgust with the open corruptions of the Catholic church (and few of them knew any other) **Papacy at Fault.** had driven masses of the Italian people also into unbelief; so that they the more naturally trusted in infidel France for deliverance from Roman oppression. And the intervention of that nation, says Abbott, "so enlarged the kingdom of Sardinia by the addition of Lombardy, Parma, Modena, and Tuscany, as to render it capable, in its own strength, of resisting all future encroachments of the Austrian court. The territory of Sardinia, by these annexations, was doubled, and its population more than doubled, being increased from 5,000,000 to 11,000,000. The very substantial nucleus was thus formed for the concentration of regenerated Italy into one great constitutional monarchy" (*Hist. of Italy*, p. 562).

The Italian government, as well as the people, trusted in Napoleon. In 1850 Count Cavour became Minister of Commerce. The *Encyclopædia Britannica*, speaking of his administration, says:—

"Cavour's preponderance in the chambers was irresistible; and in November, 1853, he superseded D'Azaglio as **Cavour and** prime minister. From this date the *fortunes of* **Italian Liberty.** Italy were in his hands. . . . .

"Cavour had traveled in England and France, and had observed that, though the English sympathized with Italy, and were horrified at what they heard of Neapolitan atrocities, he was not likely to get more than moral support and non-interference from Great Britain. Yet he could not work Italian independence without the help of one of the great powers against Austria. He therefore determined to rely on Louis Napoleon Bonaparte, who had expressed his willingness to afford the proper assistance at the proper moment. Between the years 1856 and 1859 it was Cavour's one endeavour to maintain the French emperor in this resolve, and at the

same time to drive the Austrians into a seasonable declaration of war . . . . In the early summer of 1859 *the French crossed the Alps*. The [papal] puppets of Parma, Tuscany and Modena fled, as usual, before the gathering storm,—this time never to return. . . .

“The gain to Italy proved greater than at first appeared. Tuscany, Modena, Parma and Romagna declared their determination to join the kingdom. In March, 1860, the annexation of Central Italy to Sardinia was effected, and approved *by the French Emperor*.”

In 1860 Naples, in 1867 Venetia, and in 1870 the papal states, as we have before seen, were liberated, added to, and completed, the union list—ten in number.

“These shall make war with the Lamb, and the Lamb shall overcome them : for He is Lord of lords, and King of kings.”—I have said that the cause that most contributed to the startling infidelity of the Italian masses, as in France, was the open, notorious corruption of the so-called Church. Its glaring hypocrisies drove them to the choice of the opposite extreme of *no religion* ; thus becoming opposers of the true as well as the false. They opposed Christ as the supposed *instigator* of that “abomination of desolation,” to which they justly traced all of Italy’s woes. They could not succeed in this contest as with Francis Joseph and Francis II., for they were now opposing the “King of kings.” This cannot be the assertion of Christ’s sometime future greatness, but of His then present power. And this *present* lordship over all

“Another King, kings can only relate to His present *Davidic*  
One Jesus,” office and reign in this dispensation, for no  
other is known to prophecy. The 2d Psalm  
is an irrefutable argument for, and illustration of, this  
blessed and comforting Gospel assurance. Hear it :—

“The kings of the earth set themselves,  
And the rulers take counsel together [Acts iv. 27],  
Against the Lord, and against His Anointed, saying,  
Let us break their bands asunder,

And cast away their cords from us.  
 He that sitteth in the heavens shall laugh :  
 The Lord shall have them in derision.  
 Then shall He speak unto them in His wrath,  
 And vex them in His sore displeasure.  
 Yet *have I anointed my king*  
 Upon Zion, the hill of my holiness. [When is this ?]  
 I will declare the decree :  
 The Lord said unto me, Thou art my Son ;  
*This day\** have I begotten Thee.  
 Ask of me, and I will give *the nations* for thine inheritance,  
 And the *uttermost parts of the earth* for thy possession.  
 Thou shalt break them with a *rod of iron* ; †  
 Thou shalt dash them in pieces like a potter's vessel."

Let the reader ask himself this most interesting question : *When* is all this to be accomplished—

**Basis of Great** not in the view of some respected teacher,  
**Commission.** but according to the Scriptures of truth ? †

Notice : the giving of the heathen or Gentile world into the hand of Christ for evangelization, looking to their conversion and salvation, else destruction, manifestly belongs to, and is the work of the Gospel age in which we live. It is this gift of the Father to the Son, which Jesus makes the basis of the GREAT GOSPEL COMMISSION to His chosen Apostles after His resurrection and as he was about to be exalted to his "reign over the Gentiles" (Ro. xv. 12 ; Isa. xi. 1-10). As follows—notice :—

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\* The Gospel *day* or age. Psa. cxviii. 22-24 ; Zech. xiii. 1 ; xiv. 1-9 ; Acts xvii. 31 ; Heb. iii. 7-13 ; iv. 7.

† Compare Deut. xxviii. 48-53 ; Dan. ii. 33, 40-44 ; vii. 7, 13, 14. Jesus came in the early days of Rome, the *iron* kingdom : and throughout the Christian centuries has used Rome as a whip to chastise the other nations, as shown again and again, throughout these visions. The Roman beast was *given* power over all other nations. Dan. vii. 25 ; Rev. vi. 2, 4, 8 ; xiii. 5, 7. And see chap. ii. 27 ; xii. 5 ; xix. 15.

‡ And let the following passages find a place for consideration among those selected in answer : Psa. cx. 1-6 ; cxxxii. 8-18 ; Isa. ix. 6, 7 ; xvi. 5 ; xxii. 20-25 ; Amos. ix. 8-15 ; Zech. vi. 11-15 ; Acts xv. 15-17.

"All power *is given* unto me, in heaven and *in earth*. GO YE THEREFORE and teach ALL NATIONS, baptizing them in the name of . . . teaching them to observe *all things whatsoever I have commanded you* : and, lo, *I am with you* always, even unto the end of the (*aiōnos*) age."

This language seems very positive, even unmistakable ; and the harmony it makes with the above, and many similar passages that might be added, is remarkably clear, at least, to the writer.

"And the ten horns which thou sawest (*kai*) and the beast, these shall hate the harlot."—All the best authorities give *kai* not *epi*—and the beast. The horns were *upon* the beast, to be sure ; but that was not a fact to be restated in connection with a description of relationship to the harlot and consequent work of the beast and horns. The fact that the horns gave power and authority to the beast shows a harmony both of feeling and action.

"And shall make her desolate and naked."—To make desolate and naked is to cut off from power, to strip of influence and independent action ; to appropriate her power and material wealth to their own use by the desolators. All this has been abundantly shown already ; but specially in point is the following extract from a Catholic paper—a source from which we should not expect exaggeration *on that line*, and the same extract applies also to the further statement : —

"And shall eat her flesh."—The *Detroit Home Journal* some ten or fifteen years ago, said : —

"The following statistics concerning the spoliations of the monastic establishments are very remarkable. Since "Eat Her Flesh." 1855, 154,000,000 francs' worth of church property has been confiscated in Piedmont alone ; in the province of Geneva, 316 houses have been closed since 1858, and property to the amount of 5,250,000 francs sold. In Lombardy since 1859, 2,900 houses have been closed, and 275,000,000 francs' worth of property sold ; in Venetia, 715 houses closed, and 930,000,000 francs' worth

of property sold ; in the Marches, 699 houses, and 28,000,000 francs ; in the Abruzzi, 2,508 houses, and 19,000,000 francs ; in the Puglia, 1,247 houses, and 28,000,000 francs ; in Calabria, 547 houses, and 95,000,000 francs ; in Sardinia, 158 houses, and 4,000,000 francs ; in Tuscany 252 houses, and 142,000,000 francs ; in Rome, 475 houses, and 63,000,000 francs' worth of property sold ; in all, 18,453 ecclesiastical houses have been suppressed, and \$220,000,000 worth of property confiscated."

The pope issued an allocution, July 25, 1873 (or 74), in which he condemns and excommunicates the Italian government for *robbing the Church!* and calls on God to *behold its desolation!* If he or his people knew the Scriptures, they would necessarily recognize his words as evidence of their fulfillment. He writes as follows :—

"Venerable Brethren : What we foretold when we addressed you at the close of the past year, to wit, that we might have to speak again of vexations of the church daily increasing, the work of iniquity then proposed having now been consummated, our office calls us to declare—in whose ears seems to sound that voice of one saying, Cry !

"So soon as we learned that an enactment was to be proposed to that Legislative Assembly which, in this propitious city, as well as in the rest of Italy, was to suppress religious houses and to put up ecclesiastical property to be sold, denouncing the impious crime, we proscribed any and every project of an enactment of such kind. We declared null every acquisition of property thus robbed, and we repeated the censures that were incurred, *ipso facto*, by the authors and by the promoters of enactments of such sort. . . .

"Meanwhile, venerable brethren, *while necessary aids to our sovereign ministry are withdrawn more and more*, while wrongs are heaped on wrongs towards persons and things sacred, while here and abroad the persecutors of the Church seem to be concerting their plots and joining their forces for the utter *smothering of the exercise of ecclesiastical jurisdiction* : and, to give a special instance, perhaps to interfere with the free election of him who is to sit as the Vicar of Christ in this chair of Peter, *what is left us* except that we should, with all earnestness, take refuge in Him who is rich in mercy, and deserts never his servants in the time of their trouble? "

Thus the pope freely confesses himself stripped spiritually “naked” ! But this pretended “Vicar of Christ” knows not the *Word* of Christ, therefore not the hand that smites him. He proceeds to ask the prayers of the world, and offers “*indulgences*” for same. Here him go on :—

“Let us then strive to make ready the desired season of mercy. Let us altogether, throughout the world, try to do a pious violence to our God. Let all prelates rouse their parish priests to this. Let all parish priests stir up the people of their several flocks. Let us, all and together, prostrate and bowed down before our altars, cry out Come, O Lord, come ! Delay not ! Spare thy people, loosen the the burdens of thy flock ! *Behold our desolation !*”

What a wonderfully clear answer of the prophetic Word ! Who cannot see it, and understand what it signifies to the world ? Thus has the Holy Spirit added symbol after symbol to intensify the Divine purpose, and its awful reality, in the harlot’s judgment.

Next, the pope complains of the Law of Papal Guaranties which was passed (May, 1871) to conciliate the papal party in some measure in  
**Law of Papal Guaranties (1871).** the loss of temporal power. It affirmed that the rights of the pope in the Vatican palace, the church of St. Maria Maggiore, and Castle Gandolfo, were inviolable. But that was *all* that was left to him of his temporal sovereignty ! The pope followed it with a moody *Encyclical* addressed to the venerable brethren of the cardinalate, saying :—

“We consider it a part of our apostolic duty that we should declare solemnly through you to the whole world  
**Pius Resents It.** that . . . . . we can consent to no conciliation, which in any manner would destroy or diminish the right of good and of the Apostolic See. So now, as of our bounden duty, we declare that we will never agree to non-accept, nor can we so agree to, or accept, those cunningly wrought out safeguards or guaranties proposed by the sub-Alpine Government, whatever their device, or any others of whatsoever kind, or however



ratified, which under the form of securing our sacred power and liberty shall have been offered to us in lieu of and in exchange for that civil principality with which Divine Providence willed that this Holy Apostolic See should be furnished and strengthened, and which is ratified to us by legitimate and irrefragable titles, as well as by possession, for more than eleven centuries. God grant also that the rulers of this earth, whom it much imports that such a pernicious example of *usurpation as we endure* may not take root and flourish to the *destruction of all power and order.*"

But proud and moody protests could not turn aside the judgments of God. They must go on and bring the harlot to agonized penitence and tears, while the *horns* exult in her sorrow,—

"**And burn her with fire.**"—To burn her with fire is to throw her into the severest and final agony of her temporal judgment. This, too, has been most literally accomplished, symbolic as the description is. I will let the pope tell how it has been accomplished. Indeed, nothing I could say concerning these words could so well demonstrate their complete fulfillment as does the bitter confession of the pope himself in an Allocution issued to the college of Cardinals, Dec., 23rd, 1872. Pius IX., in part, thus delivered himself:—

"God, just and merciful, whose judgments are hidden [but not in this case], and his ways past finding out, suffers **Allocution (1872).** still this Holy Apostolic See, and with it the whole church, to groan, being burdened by a lengthened and cruel persecution. Our condition, and yours, venerable brethren, is not lightened, but *day by day* [chap. xiv. 11] made heavier to bear, on account of the occupation of our provinces, and most especially since now for more than two years, this our own fair city has been *snatched* from our paternal rule.

" . . . . God has surely visited us, venerable brethren, with His sword, hard, and heavy, and strong; and a *smoke has gone* up in His wrath, and a *fire has burned* before His face! . . . . .

"God, just and merciful, by whose inscrutable disposition we have been born to see the affliction of *our people* and the Holy

City, and to remain in it when it is given into the hands of *enemies*, may He bow his ear and hear; may He open his eyes and see OUR DESOLATION, and that of the city on which His name has been called ! ”

If “ a smoke has gone up ” in the wrath of God—and who should know or realize it if the pope does not?—it is the prophetic smoke of burning Rome ; and it shall continue to rise until “ Babylon the Great ” is wiped out ; for “ day and night,” shall her smoke ascend, says the Revelator, “ *for ever and ever* ”—meaning to the end of the *age*. And if a “ fire ” has already been kindled before the face of the Almighty—and the pope must know, experiencing its smart—it is the fire of the consuming Roman harlot which the Italian States kindled about her in 1870. It is an unquenchable fire, and will burn up its devoted fuel, “ root and branch.” Ay,—

“ Rome shall perish ! write it deep  
In the blood that she has spilt—  
Perish hopeless and abhorred ;  
As deep in ruin as in guilt.”

The pope cannot dry his tears nor cease his mourning ; but continues :—

“ *Each day* aggravates the affliction that the events of the 20th of September, 1870, brought to us, and *each day* the FATAL consequences of that attempt appear more and more cruel.”—Signed, Pius IX.

Is there anything lacking in this testimony to convince the most exacting student of its fitness and adequacy in answering the requirements of the prophecy we are considering ? This burning with fire is evidently identical with the figure of the “ lake-of-fire ” vision of chapter xix. And this seems to be shown by what follows :—

“ For God hath put it in their hearts to fulfill his will, and to agree, and give their kingdom unto the

beast, until the words of God shall be fulfilled.”—It was the will of God that the “kings of the East” should execute His judgments upon the great harlot or Mystery Babylon, by arresting her in her proud and defiant career, and forcing her into the anguish of widowhood and desolation. Their agreeing has already been shown in the union of the exceedingly diverse states and dissimilar peoples of Italy into the compact kingdom which that long distracted country now presents. And, further, we have already seen the union and work of those states largely accomplished under the fostering care of the “eighth”—half leopard, half dragon—head of the beast. And we are solemnly assured that this desolate condition of the Roman church is to continue, with no let-up of judgment,—

“Until the words of God shall be finished.”—The *Revised Version* gives, “accomplished,” and the *Emphatic Diaglott*, “completed.” All thought, therefore, of Rome’s regaining her lost power or her temporalities is vain and void of faith in the Word of God.

“And the woman whom thou sawest is that great city which reigneth over the kings of the earth.”—There is no excusable mistaking this prophecy. Romanism is mystic Babylon. For there is but one literal city in all the world that, since Christ, has reigned over the kings of the earth; and but one Church or spiritual city in the world that has, during the Christian centuries, dominated the kings of the world; and both are called Rome—“*the Eternal City*.” She is in the very throes of death under the judgments of the Almighty! But still she must linger on until the brightness of the coming of Christ shall put an end to her blasphemies in physical destruction. Haste the day! Every evidence proclaims it near! Every saint sighs for the glad morning!

## CHAPTER XLIV.

### BABYLON'S FALLEN STATE—A SPECTACLE TO THE NATIONS.

THE KINGS OF THE EARTH BEHOLD HER BURNING, AND  
SPIRITUAL MERCHANTS AND SHIPMASTERS BEWAIL  
THE LOSS OF HER TRADE IN "SLAVES AND  
SOULS OF MEN."

*Text, Chapter xviii.*

1. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation (*daimonōn*) of demons and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong *is* the God Lord who judgeth her.

9. And the kings of the earth who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10. Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city ! for in one hour is thy judgment come.

11. And the merchants of the earth shall weep and mourn over her ; for no man buyeth their merchandise any more :

12. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and marble,

13. And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

**B**ABYLON THE GREAT, the " great city " of the last verse of the preceding chapter, is now fallen through the righteous judgments of Heaven upon her ; and great was her fall in the sight of the nations over whom she has reigned so triumphantly. A mighty angel now " comes down from heaven," as in former instances, having great power,—

" And the earth was lighted with his glory." —The " Holy Roman Empire " in her greatness and glory had so strong a hold upon the minds and prejudices of the kings and great men of earth, that it required a mighty agency to impress them now with her corruptions, and to dispel the darkness she has given them for light. No other than a heaven-sent messenger could light the earth with his glory. But it should be understood that this manifested glory of the agent is not the visible effulgence of a person, but a proclamation illustrating the importance of this message, " Babylon is fallen," to the Church and to the world.

If Great Babylon is fallen, then the period of the true Church's captivity is ended, and her glory—the return of her only head and King—is near. And that is the light and

14. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.

16. And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls !

17. For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18. And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city !

19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness ! for in one hour is she made desolate.

power of this shining angel's message. It is the world's last test of faith in the Word of prophecy.

**The World's Last Test of Faith.** But as the messages of Noah and Lot were despised, so, said our Lord, its author, will

this message be despised by those who are at ease in Zion. The Presbyterian General Assembly, sitting in Philadelphia as I write (May 1901) urge as one reason for revising the statements of the Westminster Confession, that it declares the pope the "Man of Sin" and "the Antichrist," etc., "in face of the fact," say they, "that the Catholic church is full of saintly men and women of beautiful, self-sacrificing lives" ! This is not only revising the wisdom of their fathers, but reversing the statement of the Almighty, who says she is become "the hold of every foul spirit, and a cage of every unclean and hateful bird." —Priests, monks, friars and Jesuits are samples—study the "saintly" records (as a rule) of their "beautiful, self-sacrificing lives". "Unclean and hateful birds" evidently relates to the Jesuits who, under every iniquitous disguise,



20. Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets: for God hath avenged you on her.

21. And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

roam over the world like ravenous beasts and vultures; and have been driven out of every country but the United States which has suffered and is suffering immensely at their hands. Nothing but Jesuitism could have so turned away these Presbyterian apologizers for Romanism, from the prophetic wisdom of their fathers.

We are enabled to locate and identify with certainty the mighty light-bearing messenger: he can be no other than the "mighty angel" of the 10th chapter, representing the great Advent Movement of the 19th century, which we quite fully considered in volume i., pages 267-281, which see. For he was bearing the last phase of the Adventist message—describing the nature of the harlot's fall or apostasy; her false creed and doctrines, the end of her dominion, and the consequent approaching redemption of Israel; hence the call to—

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Our Presbyterian revisers should have recognized in this call the fact that, although some candid and

true-hearted people are deceived into communion with the papacy, that system is not therefore excused from all the positive prophetic charges against it as the Antichrist.

“ Her plagues ” here seem clearly to point to those of the 7th bowl, as affecting the harlot in her proud boast as a *teacher of the truth*. The 1st bowl or plague specially affected the *earth*—the empire, as such ; the 2nd had affected the *sea*—that principal body of supporting “ waters,” the French nation ; the 3rd had affected the “ rivers and fountains of water ”—the lesser supporting bodies ; the 4th, the “ sun,” reviving and placing in the hands of the *people* the Gospel so long hidden from them, and replaced with human, false traditions ; the 5th, the throne or reigning power of the beast ; the 6th, the “ River Euphrates ” dissolving the great Imperial compact of Eldest Sons ; and the 7th, the “ air ”—the intellectual atmosphere of the world, or the *heaven* through which the angel was so boldly announcing the fall of Babylon, both in chapter xiv. 8, and in the 2nd verse of the chapter now before us.

This bowl was said to bring “ the fierceness of wrath ” upon *Babylon*—the plague of astounding great hailstones, as well as the greatest earthquake of her history. And in considering them we found Jezebel plagued with the great truths that came to light in this period, driving the pope to affirm his infallibility *as a teacher*, purely in self-defence.

Further proof of the identity of “ her plagues ” with the great earthquake and hail is found in the similarity of accompanying language. Thus :—

“ For her sins have reached unto heaven, and God hath remembered her iniquities.”—The corresponding statement in connection with the bowl is, “ And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.” The fierceness of His judgment could not be sent upon the harlot until

she had finished her adulteries with kings, and the last head had been removed. The 6th bowl just reached that point by drying up the Euphrates. It completed the judgments which ended the power of the 7th head, and left for the 7th bowl the destruction of the "eighth" head, and the bringing upon great Babylon the last installment in "the fierceness of His wrath." For He now commands, "Reward her even as she rewarded you, and double unto her double according to her works. . . . How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow [trusting in her treacherous eighth husband], and shall see no sorrow."—

"Therefore shall her plague come in one day."—The chronology of "*her* plagues" being settled by that of the 7th bowl (so far as the series of judgments is concerned), we find further help in their identification in the limitation of "one day." For special parties had been delegated to administer this double cup of sorrow. In chapter xvii., we were told that God had put it into the hearts of the ten horns or states of Italy, together with the beast or France, to eat *her* flesh and to burn *her* with fire, etc., (vers. 16, 17). And this inclination to torment the harlot was given along with *power as kings one hour* with the beast, or eighth head; and the *one hour* must be before he goes to perdition (ver. 11). Therefore, this one hour, the *one day*, and the hours of verses 10, 17 and 19, are evidently identical, standing not for 60 minutes or 24 hours respectively, but for a certain short space of time. "Her plagues" should begin when the horns, which were to institute them, should receive their power for such a space in connection with the close of the eighth head's work.

We learned in the 17th chapter that the Italian states in conjunction with the efforts of France, secured their

complete independence in 1870. That France had a small standing army in Italy from 1849 to 1870, protecting the pope from liberal violence, and yet favoring the Imperialism of the states. That one state after another was wrested from Austrian control, surrendered to France or Sardinia, and given its liberties. Thus were the horns, *and the beast* practically hating the harlot together. And just at this time, France lost the eighth Imperial headship, through the Franco-Prussian war, and was changed to a Republic; while the ten states of Italy were left free to take the Eternal City for the capital of their United kingdom, and promptly abrogate the temporal power of the pope; which condition, with the horns' increasing hatred, adding "sorrow and torment," continues to this day.

It is thus clear that the same period of time in which the ten states of Italy received their independence and united kingdom, the great city, which had reigned over the kings of the earth, "came in remembrance before God, to give unto *her* the cup of the wine of the fierceness of His wrath;" and "her plagues" began. What were her special plagues?

"Death and mourning and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."—We have already traced her torment of being *caten alive*, in the previous chapter, and also the pope's own confession of the utter burning with *fire*. These temporal judgments were intended, as we learn by the above call to come out of Babylon, to exert a powerful influence for the enlightenment and reformation of the Catholic nations, kings and people, of this age, and are therefore, for a space of time, thoroughly exhibited before them. For "the kings of the earth who have committed fornication with her, shall bewail and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment."

This spectacle has therefore been prominently before all the world, and Catholic representative men and rulers have been bewailing the lost sovereignty for thirty years. And the ecclesiastical *merchants* of the earth have been sorrowfully recounting their lost traffic, which cannot return to them again: merchandise of symbolic "*gold, and silver, and precious stones, and of pearls;*" and all manner of things known in the commerce of the world are included in the long list of symbolic exchange, ending with "horses, and chariots, and slaves, and souls of men." The greed and energy for temporal gain, in the commercial world, is made the symbol of a like avaricious, rapacious grasping spirit of the apostasy for place and honor and power in the Church (and in the State); for which things they sacrifice truth, sacred honor, purity, love and every Christian grace. It is a Divine sketch of the Church's constant backsliding, worldliness, and secularizing her holy calling, seeking worldly and not spiritual gain. Almost her whole historic desire seems to have been to secure the things of time and sense rather than those eternal graces, "faith, hope and charity," which please God and bless men.

But Babylon is fallen, and it is only added folly to bewail her. For "the fruits that (her) soul lusted after are departed from (her), . . and (she) shall find them no more at all." But "the kings of the earth," (as symbols, representing the mental and spiritual rulers of the world whether upon thrones or "behind" them), and "the merchants of the earth" (representing all those traffickers in spiritual things for worldly gain among priests, bishops, archbishops, cardinals, Jesuits, etc.), bewail their lost gains when they behold "the smoke of her burning;" i. e., when they behold the visible evidences everywhere in the world of her still wasting strength, and departing glory. "And they

**Folly to Bewail**

**Babylon's Fall.**

cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were *made rich* all that had *ships* in the *sea* by reason of her costliness ! [costly treasure—Fausset ; wealth—*Emphatic Diaglott.*] For in one hour is she made desolate.”

“Rejoice over her, thou Heaven, and ye holy Apostles and Prophets ; for God hath avenged you on her.”—Here is the true and unalterable picture, drawn by the Holy Spirit, of the Roman harlot’s desolation, her fallen and irrecoverable state. It is the Divine judgment of official Catholicism, avenging the true Church, who have suffered at her hands for centuries. To emphasize the permanence of these results, we have the sublime spectacle of a “mighty angel” casting a stone like a great millstone into the sea, saying, “Thus with violence shall that great city Babylon be thrown down, *and shall be found no more at all.*” “And the voice of harpers and musicians [i. e., of real rejoicing] shall be heard no more at all in her ; neither the sound of a millstone.” The millstone would symbolize her *creed-making*, since the doctrines of the Bible constitute man’s proper spiritual food (Matt. iv. 4 ; xv. 7-9) ; and Roman mills grind nothing but tradition.

	We live in a day of toleration and entire religious free-
	dom which give the Romanist only the
Not Privilege,	same privilege of quietly and peaceably
But	teaching and publishing his creed that it
Authority, Gone.	does the Christian to teach and publish the
	Word of God. But the <i>authoritative</i> creed

is what their souls delight in : the power to enforce upon their spiritual slaves whatever they find to their temporal interests to teach. But her power of censorship is gone, and the Lord says to return *no more*. Her Inquisition is destroyed forever ; her authority over kings and armies has



departed forever ; and her glory among the nations has vanished to return " no more at all."

Yet her proud and confident boasting continues, and some are so much deceived by it that they  
**Vain Boasting.**      fear the return of her power in spite of the Lord's seven times repeated, "*no more at all.*" Hear their boasting :—

" We can have the United States in ten years."—*Abp. Ireland, Speech at Rome, 1892.*

" I hope that the Catholic hierarchy will be worthy of this glorious country which, in the future, it will religiously rule."—*Abp. Ryan, to the Catholic Club, Feb. 1893.*

The learned Dr. Philip Schaff, either without any knowledge of the Scriptures concerning  
**Jesuitic Words**      Rome's awful condemnation, half Catholic,  
**Of Dr. Schaff.**      or half Jesuit, certainly with absolutely no judgment in the matter (to his shame in view of his general Scriptural knowledge), thus delivered himself in 1891 :—

" I do not desire that Italy become Protestant. The Catholic Church is full of missionary zeal, and abounds in works of love. We honor her for all that she has done in the past, and desire for her the blessing of God." ( !!! )—*Messiah's Advocate, July 4, 1900.*

All such truckling un-Presbyterian, un-Protestant talk is very unworthy of the Protestant profession. Let men listen to the Word of God, and believe its unerring statements, that all these aspirations of the fallen harlot are absurd and vain, and not less so are the fears and speculations of inconsiderate Protestants who know not the " spirit of prophecy," else believe not the " testimony of Jesus Christ." For the " light of a candle," even, " shall shine no more at all " in her ; neither shall there be heard in her " any more at all " " the voice of the bridegroom and of the bride "—all her future course, which is brief, and hasteth

to destruction, shall be darkness and sorrow : thus saith the Lord, and thus it shall be ; “ for strong is the Lord God who judgeth her.”

To close this chapter, as if to put the identification of the harlot beyond all possible question, we now have given us this brief but awful charge :—

“ And in her was found the blood of Prophets, and of saints, and of all that were slain upon the earth.”—These few words tell the whole long story, and like about the same number found at the close of the 17th chapter, they stand as the mark in the forehead of Cain, lest any finding her should slay her ; for the Son of God has reserved to Himself this privilege ; to destroy her by the brightness of His coming !

We have already seen (pages 102, 152-3) how useless it is for modern Romanists to deny that church's responsibility for persecution, and charge it all to the state or “ secular arm.” God says, here, that all those martyr bloodstains are found in Jezebel's own skirts.



## CHAPTER LXV.

### REJOICING OVER THE JUDGMENT OF THE GREAT HARLOT—AVENGING THE BLOOD OF THE MARTYRS—RENEWED REIGN OF THE LORD GOD OMNIPOTENT.

MARRIAGE SUPPER OF THE LAMB—HE RIDES FORTH WITH  
HIS ARMIES TO WAR—BEAST AND FALSE PROPHET  
CAST ALIVE INTO THE LAKE OF FIRE.

#### *Text, Chapter xix.*

1. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2. For true and righteous *are* his judgments; for he hath judged the great harlot which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3. And again they said, Alleluia. And her smoke rose up for ever and ever.

4. And the four and twenty elders and the four beasts fell down and worshipped God who sat on the throne, saying, Amen; Alleluia.

5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7. Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready.

8. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.

9. And he saith unto me, Write, Blessed *are* they that are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10. And I fell at his feet to worship him. And he said unto me, See *thou do it* not : I am thy fellow servant, and of thy brethren that have the testimony of Jesus : worship God : for the testimony of Jesus is the spirit of prophecy.

11. And I saw heaven opened, and behold a white horse ; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12. His eyes *were* as a flame of fire, and on his head *were* many crowns : and he had a name written, that no man knew, but he himself.

13. And he *was* clothed with a vesture dipped in blood ; and his name is called The Word of God.

14. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth a sharp sword, that with it he should smite the nations ; and he shall rule them with a rod of iron ; and he treadeth the winepress of the fierceness and wrath of Almighty God.

16. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

**A** VOICE of much people in heaven, as has been explained before, represents the rejoicing in the Church over the harlot's judgments which have been so clearly manifested to the world, " avenging the blood of His servants at her hand."

The chronology of this rejoicing over judgment, and of the things which follow in this connection, is therefore to be looked for as closely following the work of the *United States of Italy* in 1870. The abundant proof which we have already had of the permanence of these judgments is confirmed beyond possible question by the next statement :—

And the smoke of her torment goeth up for ever and ever."—For the ages of the ages (*Rev. Ver.* and *Emph. Diag.*). Accordingly, we see the long continued anguish of the popes—Pius IX. and Leo XIII.—"prisoners" in the Vatican for the last thirty years ; and know that this consumption must go on without hindrance throughout time, or

17. And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God ;

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth : and all the fowls were filled with their flesh.

the full measure of the ages, until the predicted destruction shall be fully accomplished by the coming of Christ (2 Thes. ii. 8).

“And a voice came out of the throne.”—The original throne and the twenty-four elders seen at the beginning of the Gospel ages (chapter iv.), before power had been given to the beast, is now seen again (since the beast and harlot have gone into judgment for the misuse of that delegated power), and praises and alleluias proceed *from the throne*, and from the multitudes of waters, or peoples, on account of the now dethroned beast ; and it is declared as with “ the voice of mighty thunderings,” that—

“The Lord God omnipotent reigneth,”—no longer the beast. For if the beast *reigned* during the 1260 years, who cannot see that, after such an overturn, and crushing judgment, the overturning power then reigns the more gloriously (chap. xviii. 8) ? And now comes the completing announcement,—

“For the marriage of the Lamb is come, and His wife hath made herself ready.”—The time of the end has come—the time for the manifestation of the greater power and glory of Christ in the Church, as not *visibly* seen while the world was under the rule of the Antichrist. But it must be remembered that all this is yet in time, and therefore is only *typical* of the final union of Christ with the Church, His bride, after the Advent. Therefore a symbolic Marriage Supper is arranged, as a prelude to the glory soon to follow.

This marriage feast is evidently patterned after that of the parable of Matthew xxii., where, at the close of *Jewish* misrule, God is about to put His Son into the vineyard or kingdom of heaven to *enlighten* and save apostatizing Israel. So here, at the close of *papal* misrule and apostasy, God again brings judgment against a false and disobedient people, and institutes a better rule, again, under greater light, (the Light of the world,) and under special blessings. As the Gospel back there succeeded the law and Jewish apostasy, so now must *Philadelphia*, and the *power*, and *love*, and *light* of Christ succeed the leopard and dragon of Thyatira and Sardis, with their persecution, adultery, blasphemy and darkness. The light of the world is, indeed, shining out, again, for all men. Authoritative creeds are practically thrown to the moles and bats, and the Word of God is restored to its place—free to all. And since men live not by bread alone, but by every word that proceedeth out of the mouth of God, it is called a Marriage Supper.

The Holy City, *the bride*, the Lamb's wife, appears here, just where great Babylon, the harlot, falls under her judgments. And since the Word of God is the true food for the bride of Christ to feast on, we find ample provision made



for her. For we now have the Scriptures translated into hundreds of languages and dialects, and hundreds of millions of copies in circulation. And *this* is the Marriage Supper of these symbols. There may be a literal one when the saints meet the Bridegroom in the City in the air (from which this is drawn), as I have already said.

The saved Church are both bride and guests at this feast, just as Jesus is at once Priest and lamb, sin-offering and scapegoat. In His message to the Laodicean church (which, with Philadelphia, corresponds chronologically with this post-judgment condition), Jesus had promised that, if any man would hear His voice, and open the door when He should knock, (namely, by the signs of the times—at the door of the Church,) He would come in to him, and *sup* with him.\* Therefore these two Scriptures are parallels in their teaching. Now the Word of God concerning the signs of the times is the spiritual *food* of the wise virgins, and watchers for their Lord's return. It is the Marriage Supper of this typical reunion with Christ, after the overthrow of the intercepting Antichrist, and the proclamation of the last angel, described as *lighting the earth with his glory*. For Antichrist intercepted the true light of Christ. He stood between the Church and any true view or knowledge of Christ, stole away her true food, and fed her on the Antichristian husks of tradition, instead.

“Blessed are they that are called unto the Marriage Supper of the Lamb.”—We have seen that this is a prophetic supper—a mental or spiritual feast—embracing, through watching, an understanding of the signs of the times, concerning the Advent. The parallel promise is found in chapter i. 3: “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are

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\* For thus the “open-door” or Philadelphian *condition* would be continued to the class of “overcomers,” even in the *age* of Laodicea.

written therein : *for the time is at hand.*" The time was comparatively at hand when the Revelation began, in the outset of the Gospel age ; but is emphatically so now, when the marriage of the Lamb *is come*, the supper ready, and the guests all robed for the marriage feast (verse 8).

The blessings in the two instances are the same (the chronology varying with that of the reader during the age), and the marriage feast, when the time is emphatically at hand, must, therefore, mean a prophetic feast or understanding. Many suppose that this symbolic feast relates to the final introduction and welcome of the saved into the kingdom of eternal glory ; but it is quite evident, even though there may be such a real supper at last, that this language does not describe it. For it must constantly be borne in mind that the Revelation does not treat of the final state, but wholly of the Gospel age, of Gospel work and experiences ; and that all its visions relate to time—none reaching into the age which succeeds the advent of our Lord. Otherwise, these rejoicings over the downfall of the papacy would all be forgotten in ecstasies over the destruction of sin and all its tendencies and effects in and upon the bodies of the saints. And the marriage feast, instead of a sumptuous repast of wisdom and knowledge, should then consist of the fruit of the tree of life. And the white raiment of the guests should be their immortalized natures, instead of "the righteousness of saints," as explained here.

John was overcome, at this point, with the vision, and fell down at the feet of "the angel," to worship him. But he refused it, saying, I am but "a fellow servant with thee and with thy brethren that hold *the testimony of Jesus*"—which testimony "*is the spirit of prophecy*" (*Emph. Diag. and Rev. Ver.*) He would not have John to lose any time in admiration of his celestial guest ; but to fix his mind on the inspired vision that was passing, and feast on that.

After the judgment and dethroning of the beast, what power reigns? What power could, but the dethroning power, or some other, by his appointment?

**The White-Horse Rider Reigns.** But the Scriptures are entirely silent on any other appointment after the beasts whose history we have already fully traced. The next is the RIDER of the white horse. "I saw heaven opened," says John, "and behold a white horse: and He that sat upon him was called Faithful and True, and in righteousness *He doth judge and make war.*" The Power that judges and makes war is the reigning power. The only Power on earth that ever yet judged and made war in righteousness is the King of Israel. He who rose "to reign over the Gentiles," and in whom the "Gentiles trust." Who was anointed on God's Holy Hill in the days of Herod and Pilate, even receiving ALL power in heaven and in earth. Who must continue to reign UNTIL Death, the last enemy on earth, is destroyed; and who will then loyally deliver up the "everlasting kingdom," SUBJECT to the Father (1 Cor. xv.).

The "white horse" is a symbol of a pure but strong government or kingdom taking the place of the blood-drunken reign of the scarlet beast and harlot rider. Its Royal rider had "on His head many crowns" because He is Lord of lords and King of kings"; and He is unmistakably identified by His clothing "dipped in blood," and by His name which is called, "The Word of God." And quite unlike any other king of earth, He had also a name that no man knew, but He himself.

"And the armies which were in heaven followed Him on white horses, clothed in fine linen, white and clean."—An "army" is an organized force in active service. And must here symbolize all Christian organizations which are truly laboring to promote the knowledge and

service of Christ in the world—the Church itself, as such, and all its truly Christian Missions and Bible Societies. But it cannot include Roman Catholic Missions, declared an abomination by the Lord, nor any other, whose workers are not clothed with garments of righteousness.

Let us now try to learn what is the character and object of this war of the white-horse “armies.” In tracing the signs of the end in the 24th of Matthew, Jesus says: “This Gospel of the kingdom *shall* be preached in all the world for a witness unto all nations; *and then shall the end come*” (ver. 14). This preaching follows immediately after the dethroning of Romanism in the world, for having robbed the Church of the Scriptures, as far as in her power, for 1260 years. This is the very time, therefore, for a world-wide evangelizing movement. In harmony with which prophetic purpose, we now have the next symbol:—

“And out of His mouth goeth a sharp sword, that with it He should smite the nations.”—This Warrior’s only weapon is the Word of God—the “*sword of the Spirit*” (Eph. vi. 17). And the smiting of the *nations* with it, evidently is the preaching of the Gospel, in *all languages*, since the French Revolution. What has been done in this direction up to date? The latest report I have seen is an article contributed to the *Philadelphia Methodist* (Feb. 24, 1900), by James Morrow, D.D., entitled, “A Hundred Years of Bible Work.” I have already quoted his words

**The Greatest  
Achievement  
Of the Age.**

(page 208), as showing the changed relationships of the nations under the influences of the plagues upon the papacy; and again (page 228), as showing the accomplishments of the world’s 70 Bible Societies

organized under the influences of the bowl poured upon the symbolic Sun, or Word of God. But here, again, we meet the same startling facts under this third inaugurating

symbol—the going forth of this white-horse Rider with the “sword (of the Spirit)” proceeding out of his *mouth*, with which to fight, not only the papacy and its children and individual sympathizers, but “*to smite the nations.*” Think of Dr. Morrow’s statement: fifteen completed Bibles now *every minute of the year*; when but a few years ago, under the withering influences of Romanism, it was about the scarcest book, and hardest to obtain. Truly, as he says, “This is unparalleled!”

Oh, that we might fully comprehend all that that *great sign* of Matthew xxiv. 14 means to the world; namely, the preaching or giving of the Gospel “*for a witness to all nations*” before the end comes. For whatever may be said of the wonderful uses of steam power, of electricity, of wireless telegraphy, etc., the accomplishments of the Word of God, since the pouring of the bowl upon the *sun*, are the world’s mightiest achievements since the dawn of the 19th century. As to the scarcity of the Scriptures early in the century, the Encyclopædia Britannica says:—

“In 1812, inquiry was made in the case of 17,000 families (*in London*,) when it was discovered that *half of them* did not possess a Bible at all! . . . . When the [B. and F.] Society began to inquire into the state of the Continent, the dearth of the Scriptures was found to be greater, if possible, than at home. Thus, in Lithuania, among 18,000 Germans, 7,800 Polish, and 7,000 Lithuanian families, *not a Bible was to be found!!* One half the population of Holland appeared to be without the Scriptures. In Poland a Bible could not be obtained at any price. In the district of Dorpat, (Esthonia), containing 106,000 inhabitants, not 200 Testaments were to be found, and there were Christian *pastors* who did not possess the Scriptures in the dialect in which they preached. Into Iceland, with a population of 50,000, of whom almost all could read, not above 40 or 50 copies had penetrated; while in Sweden a single auxiliary found 13,900 families totally unprovided.”

“Efforts were made by Dr. Pinkerton in 1816 to establish a National Bible Society for Austria; but through the influence of the pope the emperor was induced to reject the proposal.

“In 1835, when Tiddy went out as an agent for the Society in Belgium, hardly a Bible could be found in the country.”

“Little could be done in Spain prior to the Revolution of 1868, which threw open the country and established religious liberty.”—Article, *Bible Societies*.

From such a dearth of Testaments and Bibles, the white-horse armies, since their advent, have filled the world with them, in numbers like the falling autumn leaves. In the language of Dr. Morrow :—

“Indeed,” he continues, “it surpasses the circulation of the works of the two hundred most popular authors of all ages, lands and literatures—novelists, poets, preachers, travelers and critics, good, bad and indifferent.

**Bibles Increase**      “Concerning the distribution of Bibles by the  
**10,000 per cent.**, publishing trade, . . . while one hundred  
**In 100 Years.**      years ago there were but 4,000,000 Bibles existing  
                                  in all the world, to-day there are 400,000,000!”

Concerning the increased number of languages in which the Bible is now to be found, Dr. Morrow says that “while one hundred years ago but fifty languages spoken by our babbling race had the Bible in them, now *four hundred* languages possess the great ideas born of the brain and heart of Jesus Christ.” And again, “for every six weeks a new version is laid at the feet of our risen Lord.” What an achievement for a century’s work!

All this looks like quite a war from the white-horse armies. “Thirty years ago” (1870), continues our author, “Dr. Dales, late president of the Pennsylvania Bible Society, and Bishop Foss, now a vice-president, had their valises opened on the Campagna, near Rome, and their English New Testaments taken from them, on the ground that such books were contraband! One year afterwards the red-shirted Garibaldians, with the cry of ‘United Italy’ on their lips,



stormed the walls and entered the city. With their front rank went a colporteur with a basket of Bibles on his arm. The first vehicle that followed the conquerors was a 'Bible-wagon,' drawn by a dog. Now and forever the circulation of the Holy Bible will be free in Rome! What hath God wrought!"

Concerning the Philippines, Dr. Morrow gives a circumstance which, in the light of results accruing from the war of Spain with the United States, is very interesting as showing who is getting the victories in the war of Rome with the Word of God! He says:—

"Just ten years ago (1880) the British and Foreign Bible Society sent two agents from Hong Kong to Manila. On the day following their arrival they were poisoned. One, an ex-priest of the Church of Rome, died, and his body was left unburied in the cemetery for three days. The other lingered long in suffering, was imprisoned, and finally banished.

"Already under our own starry flag a goodly Bible work has been begun. It deserves a record. . . . The work of translation has begun, and five of these (Filipino) languages are enriched and sanctified by now possessing 'The Gospels.' As in the Philippines so in Cuba and Porto Rico. 'Opportunity' means 'opposite the gate.' God has opened the gates of the new lands which have come under our flag, by markedly blessing our ventures by sea and land to bring relief to the peoples who were crushed under the tyrannous hand of Spain."

And yet it was not *Spain* that tyrannized, but *Romanism* that ruled and ruined Spain, as also every other country where it has obtained a footing. But there is a change now, and it is visible to the least observing student of Divine things. The Rider of the white-horse asserts His Divine prerogative as "Lord of all."

"And He shall rule them with a rod of iron."—This statement is in perfect accord with the symbols of the seventh trumpet, which is synchronous with these events.

As demonstrated in that place, "the kingdom of this world" (taken from the beast) "is become the kingdom of our Lord, and of His Christ;" who now retakes to himself "His great power," and reigns; but who rules by controlling the "iron" or Roman "rod" or scepter, as the Power behind the visible throne. But what else does Jesus do at this same time? Let us reason together, here, and stand by the logic of inevitable Scriptural conclusions:—

**"And He treadeth the wine-press of the fierceness and wrath of Almighty God."**—Notice: here, again, this statement is but the echo of the seventh trumpet and seventh bowl, both in its chronology—great Babylon there coming in remembrance before God; and in its work—the giving unto her the cup of the wine of the fierceness of His wrath. Note, also, the significance of His name written on His vesture and on His thigh, as He rides forth,—King of kings, and Lord of lords. The Antichrist had for centuries occupied this exalted position, and *Jezebel* proudly sat upon "many waters." Her time and privilege expired by limitation, and his power was consumed by the Word of God, or cut short by the "sword of the Spirit:" so that the kingdom, and all the rightful power in the earth, *reverts* to Him to whom it was first given (Matt. xxviii. 18), and who, in turn, had given it to the beast. He rides forth, therefore, in this triumphant manner, unseen by all His enemies, and only visible in His work, as seen by the eye of faith in this prophecy.

Ah, the world is wonderfully changed since the French Revolution, and more since 1870. And all ought to see it. The nations attribute the changes to the march of *civilization*, and to the better *genius* of the 19th century. But the Christian sees the "Word of God," and the armies that followed Him on white horses, and their righteous warfare on all evil and selfishness in man, causing the wrath

of the nations to praise Himself, and restraining what He will. Universal religious toleration, an open door to Gospel missions in all nations, and the Bible in all languages and dialects, are mighty results of the war of the white-horse Rider and the armies following Him. How can any thoughtful student fail to perceive and appreciate the fitness of these apt symbols to the changed and changing conditions of the nations of the world since the fall of Babylon? How can any such student for a moment interpret this riding forth of Christ and His armies, as of His second coming? What then would the white horse signify? Will the Lord come literally in the clouds on horseback? How absurd, then, any literal view, here, appears? It is manifestly a great sign, symbolized to the world, of that nearing, literal Advent.

Can there be any kind of war after Jesus comes in the clouds of heaven? He himself says, concerning the destruction of His enemies (Lu. xvii. 29, 30), "The same day [twenty-four hours] that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day [twenty-four hours] when the Son of man is revealed." Thus it is clear that these symbols of the Revelation exhaust themselves in time, and have no reference to a future age, or millennium, after the Advent.

"And I saw an angel standing in the Sun."—That is, he saw a Gospel messenger or agency; showing conclusively that the vision and work still relates to time and probation. And in no way can it be carried beyond the Advent. And the angel cried with a loud voice,—

"Saying to all the fowls that fly in the midst of heaven, Come . . . unto the supper of the great God."—Types of this kind of message are found in Isaiah xviii. 3-6, and Ezekiel xxxix. 17-20. They seem intended to represent the fact that when the Lord begins a contest with

peoples and nations for their sins in departing from the truth and spirit of his Word, and judgments for their iniquities in teaching the doctrines and commandments of men, a great slaughter must be expected, such as in literal warfare would attract the fowls or vultures to the unburied bodies of the multitudes slain.

But in the case before us, the warfare is a Gospel contention, and the weapon used is the "sword of the Spirit;" the slaughter, therefore, is of false teachers, as such; a destruction of their influence and power to enforce their traditions and falsehoods. As *teachers* they are killed; and appear to the world as dead systems—carcasses of former pride and power. Since 1870, the papacy is thus killed and has admitted the fact, again and again, as we have seen, in contending for the restoration of what it then lost. That there is still in Rome a man who *claims* the same office and authority of the pope before the judgments of God destroyed his power and place in the temple of God; that Roman priests and people still acknowledge him as such by right, and teach and conduct their forms of worship with all the old-time pride and ostentation, saying, she sits a queen and is no widow, etc., it does not invalidate the prophecy, nor change the facts as recorded in history. Romanists can no more, in any part of the world, enforce their claims, but only exercise that liberty of action in their worship, which is the common privilege of every other class of religionists, according to the spirit of the age, as inspired and controlled by the Rider of the white horse.

The "fowls of *heaven*" represent all candid individuals, in accord with the *Church*, who may reap spiritual benefits through Rome's loss of temporal and spiritual supremacy.

"That ye may eat the flesh of kings, \* captains, \* mighty men, \* small and great."—That is,

improve the opportunities now afforded by the slaughter of "Holy Roman" magnates through these Divine judgments. As God is no respecter of persons, when His judgments begin, all sinners, high and low, noble and ignoble, must yield or fall before the march of righteousness and truth. When the "Holy Roman Empire" was assailed by the Almighty, for the purpose of resuming, or taking to himself, His great power to reign (as under the seventh trumpet), all the agencies of that blasphemous empire must be shorn of their power together. And this loss in Roman supremacy—official death—will be so complete, and the gain to the Church so great, that, in the figure, it is as if their flesh had been given to the very fowls for food. And we have already seen these results as they have been faithfully noted in history.

"And I saw the beast, and the kings of the earth, and their armies."—He saw the whole papal system and its sympathizers and helpers among the nations of earth—

"Gathered together to make war against Him that sat on the horse, and against His army."—We have already considered this gathering and Armageddon contest (chapter xvi. 16). It is difficult to understand how even an intelligent Romanist, who at all considers this exposition, could resist the conviction that, at least in the main, it is correct. For following the French revolution and the plagues poured out upon the papacy, the Word of God assumed a freedom and power in the world never before experienced since the days of the Apostles. It had begun a work of conquest, and had gained constant, rapid, and all the victories. As we have already seen, Bible societies and Missionary societies and workers, have multiplied the Scriptures, and spread them, and a knowledge of them, a thousand fold, throughout the civilized world, and done

much besides in heathen lands. Religious freedom, also, has accrued throughout the world as Rome never designed nor thought possible. And in the same ratio, from the same date, has Romanism, as a sovereign, dictating power, decayed throughout the world.

Who has made this war but the Rider of the white horse, with his armies? And how is the conflict to terminate? If Leo XIII. cannot yet foresee, we will let the Revelator answer:—

“And the beast was taken, and with him the false prophet that wrought miracles before him.”—The “leopard” and the “two-horned beast” (chapter xiii.), which had ruled the world for nearly thirteen centuries, are the powers referred to. These two great powers, the first known at the time of arrest as the “eighth” or dragonic head (chapter xvii. 8, 11), together with the “false prophet,” the papacy itself, which the last head was, at the time, supporting with a standing army in Rome, were as surely and literally—visibly to the world—“taken,” deposed and despoiled of power, as was ever any king or kingdom taken and despoiled in war. Each Napoleon as well as the pope, was, as we have already seen, taken captive for the completion of temporal judgments.

“These both were cast alive into a lake of fire burning with brimstone.”—We have now reached the last temporal judgment—a short period of tormenting the beast and his “image”—before the final act of destruction by “the brightness of His (the Lord’s) coming” (2 Thess. ii. 8). This conclusion is easily deduced (1) from this connection, and (2) from parallel Scriptures.

I. This is not a war of extermination, but one intended for reformation; since its chief weapon is the Word of God—a pleading with which always implies further probation, and chastisements unto repentance, before destruction. But



the road to destruction must be short, now, if there be no yielding to the reproofs of the Word : since we have reached the lengthening shadows of the last trumpet, and the last warning plague. Besides, the beasts were cast alive into the "lake of fire" that they *may continue to live* if, recognizing the "chastisement," they are properly "exercised thereby" (Heb. xi. 11) ; but that they may be righteously destroyed if they remain unyielding. If actual or immediate death had been intended, here, destruction and hades, instead of brimstone and torment, would have been the proper terms to use.

II. Again, we have parallel texts which give the same thought in literal language, and confirm this exposition. As : "They have no rest day nor night, who worship the beast and his image," etc. (chap. xiv. 11). This prolonged suffering is in this same fire which we have been considering, as we will see presently. Said the Prophet Daniel, "But the judgment shall sit, and they shall take away his dominion, to *consume* [a gradual process, always] and to destroy it *unto the end*." We know that the "sword of the Spirit," with which the war is carried on, symbolizes the Word of God ; but so also does a "lake of fire," the symbol now in hand : a sword *cuts* ; a fire *burns*. In a similar figure, the Jews, who were convinced of the penetrating power of the Apostle Peter's sword-thrusts, on the day of Pentecost, were (*Diaglott*) "*pierced* to the heart." This is the action of the living Word upon the mind : like circumcision under the law, it *cuts off* the natural covering of the will, and leaves naked the secret intentions of the heart ; and then, uncovered, it *burns* out sin, and so paves the way for future life ; or else it *roasts* the conscience until persistence in sin proves only worthiness of death.

In the original it is not *a* lake of fire, as if now first mentioned in connection with its infliction, without any

forewarning of such a danger, but (*Diaglott*) that "lake of fire;" and having reference to that threatened in the third angel's message (chap. xiv. 10): "If any man worship [i. e., continue to worship] the beast and his image \* \* the same shall drink of the wine of the wrath of God, \* \* and he shall be tormented with fire and brimstone," etc. See that place, pages 190, 193 (or better, the whole of the 2nd and 3rd messages,) for proof that the "lake of fire" is an all-engulfing proclamation of the Word of God; that the above condition therein is during time, in this age; and that its torments are a sure sign, like pain before death, of approaching destruction, if there be no escape or cure. If it were a real lake of water, there could be easy and perfect salvation for a Noah, in the very face of the great destruction of a world. And just the same, if it were a real lake of fire; there could be perfect safety and preservation for loyal Shadrach, Meshach and Abed-nego, while the willing officers of a disloyal king, who threw them into the fire, perished in the very act of approaching it for that purpose.

There is, therefore, nothing inconsistent in the claim of this exposition, that this symbolic lake of  
**Consistently, a** fire is a present torment, and a sign of im-  
**Present Torment.** pending destruction, while, at the same time, it is a message of pardon to those who yield and reform. For in like manner the preaching of the Gospel is to one, "a savor of death unto death;" and to another, "a savor of life unto life:" a savor of spiritual death, through rejecting the angel-message, unto literal, eternal *death*, in the end; else a savor of spiritual life, through conversion, unto literal, eternal *life* in the end.

"Burning with brimstone" also points to the original mention of this lake of fire in chapter xiv. 10, as cited above. In the exposition at that place (page 191), the Scriptural use of the word brimstone was shown to be always in connection

with judgments. The fumes of brimstone in the fire of an execution are an indication of *certain, speedy*, and yet merciful death. "The mercy of the Lord endureth forever:" it was a mercy to the people of Sodom and Gomorrah, since they must die by fire, to mingle sulphur with the merciless flames. It shortened the suffering, while it intensified the fatal decree of execution. It will be exactly so with the destruction of the wicked at the second Advent: "the *same day* that Lot went out of Sodom . . . even thus shall it be in *the day* when the Son of man is revealed" (Lu. xvii. 29, 30). There was not one week of needless pain. And so in this figure, there is an element of mercy mingled in the *fire* of God's Word which has been crackling in the ears of the Catholic world for the last fifty years. For the merciful call has all the time been sounding out, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

"And the remnant were slain with the sword of Him that sat upon the horse."—The prophecy relates (verse 19) to the beast, and the kings of the earth and their armies. The beast and his image are disposed of in verse 20; leaving the "kings of the earth and their armies" as "the remnant," to be slain with the *sword*, or Word of God. This symbolic *slaying* of the kings and armies that have supported the beast for centuries, must be the turning of those helps away from such support; and in the next chapter we shall find them bringing their "glory and honor into the city" of God, as proof of their death (through the Word) *to the beast*.

Such a turning away of all the kings of the earth and their armies from papal support is the very spectacle which the world has presented since the fall of Rome in 1870. And this lost support is the *burning* point in the torment which the beast has endured under the leaping flames of the victorious

Word of God ever since. I have already quoted some of the words of papal agony : “ We have nothing to expect from human aid, for man has abandoned us. . . . kings and governments, forgetting their promises, leave us to our fate. . . . We can hope for help from no quarter. . . . All is over. Only a miracle can save us.” (Pius IX., 1871—see page 304). Their torment is real. And as the pope exhausts words to express its dreadfulness, so the Revelator exhausts symbols to foreshadow its completeness. He closes this chapter by saying,—

“ **And all the fowls were filled with their flesh.**”—They were eaten alive for torment, the same as they were cast “ alive ” into the fire, for that purpose. And to the same extent that Rome suffers loss by the turning away of the nations from Catholic support—being killed to Romish interests by the overpowering influence of the Word of God, (since the bowl was poured upon the sun,)—to that same extent, I say, are the armies and sympathizers which follow with the white horse benefitted by the spoliation.

The picture is perfect. And let all saints say, Amen.



## CHAPTER XLVI.

THE DRAGON BOUND, THRONES EXALTED, AND  
THE MARTYRS' REIGN WITH CHRIST ONE  
THOUSAND YEARS.

THE DRAGON LOOSED, DECEIVES THE NATIONS,  
IS CAST INTO THE LAKE OF FIRE.

PAGANISM COERCED BY CATHOLICISM FROM CHARLEMAGNE  
TO NAPOLEON ; THE MARTYRS ARE DRIVEN TO THE  
MOUNTAINS, BUT EXALTED WITH CHRIST.

PAGANISM LIBERATED DURING FRENCH REVOLUTION, DE-  
CEIVING THE WORLD, BUT TORMENTED BY THE  
FLAMES KINDLED BY BIBLE SOCIETIES.

### *Text, Chapter xx. 1-10.*

1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years.

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled ; and after that he must be loosed a little season.

4. And I saw thrones, and they sat upon them, and judgment was given unto them : and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6. Blessed and holy *is* he that hath part in the first resurrection : on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7. And when the thousand years are expired, satan shall be loosed out of his prison.

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle : the number of whom *is* as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down from God out of heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

MILLENNIALIST writings, unlike the work now in hand, have little use for rules for general symbolic harmony—rules found in their expositions applicable throughout the nineteen chapters that precede the twentieth. Indeed, I think I have not seen another work claiming from the connection of the several visions or parts of the whole Book that such rules of interpretation are necessary to be followed or are desirable. Millennialists' Has the reader? Yet this twentieth chapter, almost wholly literalized, and thus logically detached from parallel parts of the revelation said to be *symbolized* (vol. i., pp. 26, 27), is their great stronghold for supposed Scriptural support. Mistaken Course.

This cannot be right, since, obviously, in the light of our day, all these chapters of symbolic vision form one homogeneous Revelation, having the closest possible connection with each other, from first to last. The dragon, the leopard, Jezebel or Babylon of one vision or chapter is the same in every other place where the term occurs ; and as has been shown again and again in the course of this exposition, should only be explained after uniform rules. Any other course is purely arbitrary, and must, it is plain to



be seen, vary the exposition with the private opinion of the expositor; and thus there may be as many expositions as there are expositors: whereas, "no prophecy of the Scripture is of any private interpretation," says the Apostle Peter (2nd Epis. i. 20).

But millennialists insist that the dragon of this chapter is "the devil," although admitting that in the 12th and 13th chapters it symbolizes Pagan Rome. (See any work *in loco*.) Dr. Adam Clarke, although he published the excellent notes of "J. E. C." on chapters xii. and xiii.,  
**Even Dr. Clarke,** showing how perfectly paganism or the  
**Not Reliable** "heathen Roman empire" answered the  
**On Revelation.** symbol in those chapters, learned nothing by those invaluable notes, and though not endorsing the millennialist view, yet could see nothing but "the devil" in the 20th chapter. It would seem like a case of expositional incapacity in a less learned and competent commentator. But in so great a work as his, covering the entire Bible, it could not be that one mind could give equal attention to every part of the inspired text; and he repeatedly asserts in his notes on *the Apocalypse* that he did not and could not understand it. But since his day, many qualified minds have given more special study to this portion of the Word, and great light has been shed upon it. Yet, so late a writer as Bliss, author of *Analysis of Sacred Chronology*, and a *Commentary on the Apocalypse*,  
**Mr. Bliss's** in support of this ancient fiction, writes with  
**Statement.** such manifest indiscretion as to fairly merit the characterization, "What expositional folly!" penciled on the margin of the printed passage. He says—*italics mine* :—

"The 'dragon' is expressly called 'that old serpent, which is the Devil and Satan.' With the appendages of heads and horns—symbols of political sovereignty—he is used in Rev. xii. 3, as the

symbol of Roman civil power under the pagan rule; and in verse 7, when divested of political insignia, of the *pagan hierarchy*. [Note this almost universal admission.] But now, as the beast, another symbol of Roman civil rule, has been cast into 'the lake of fire and brimstone,' and the 'remnant' are 'slain with the sword' (xix. 21), there are no analogous powers remaining on the earth for him to be a representative of, and consequently *he is here a symbol of himself*."!! (page 337).

The dragon in the 12th and 13th chapters is a symbol of the pagan Roman empire, but in the 20th, of *himself*! and "himself" is "the devil"! If this is not a short way of "jumping at a conclusion," I have never seen anything claiming to be an exposition, that was. But why do millennialists say that the dragon is "the devil"?

**Characterization** Simply because we are told that he is *so*  
**Cannot Change** *called* (chap. xii. 9—see exposition there).

**One's Nature.** But Jesus called Peter *Satan*, and yet he remained Peter, the Apostle (Matt. xvi. 23). He called Judas a *devil*, and yet he remained Judas, the Apostle, (John vi. 70). He called Herod a *fox*, and yet he remained Herod, the king (Lu. xiii. 32). By what rule of logic, then, should not the dragon, "Roman civil power," remain such, though characterized as an "*accuser*," an "*adversary*" to the Church; and for his subtlety in *deceiving* the Church, as an "*old serpent*"? See exposition of the experience of the Smyrniot Church.

The whole reason for so much confusion concerning this chapter, or any other part of the Revelation, it is certain, is a failure to observe uniform rules of interpretation. The writer has contended for this from the very first chapter, and the reader who has followed the exposition is a witness to the success and wonderful harmony which are the result. Shall we now abruptly change and follow the loose example of the popular current, and say the dragon in chapter xx. no longer symbolizes pagan Rome, but "is a

symbol of himself?" and himself not the dragon at all but "the devil?" I can conceive of no greater "expositional folly," and could not consent to follow what to my judgment is so unskilled and unwise a course. For there is not a shadow of doubt—there cannot be—that this chapter, as an integral and homogenous part of the Book, demands, and must yield to, the same rule of symbolic exposition, as do all the other parts. As we proceed, we will see how much better the dragon continues to represent paganism than does the devil "himself."

"And I saw an angel come down from heaven."—Expositors who interpret the dragon of this chapter as meaning "the devil," by the same ruinous mistake of ignoring rules and precedents, say the angel here represents Christ. But if Christ literally comes down from literal heaven and engages in a contest with a literal "devil," and binds him, must it not be with a literal chain? And after such a personal contest with him, he must be cast into a *bottomless pit*, which by no stretch of imagination could be made literal! If the claim were simply that this angel symbolizes Christ's influence in the Church, in subduing the powers of evil, and not His second coming, there would be a showing of consistency, and an effort at logical exposition. But that would throw the whole passage back into the symbolic realm, and ruin the whole business of the millennialist.

The angel and heaven of this text are no more to be understood literally than in the many other places where they have occurred. Out of the 53 instances where heaven is found, there are only six where it can be so considered; namely, in such statements as these:

"He who created heaven and earth; " "he lifted up his hand

Heaven Literal  
Only Six Times  
In Fifty-three.

to heaven," and "her sins have reached unto heaven," where it is evidently literal.

Neither is Jesus ever called an angel in any instance in the Bible. The names of the principal angels in heaven, Michael and Gabriel, are never applied to Him. He is not called a servant or agent in the New Testament, but a Son, Lord and King. The angel here seen must, according to all precedent, represent some visible agency operating in the Church ; we will identify the agency later.

"Having the key of the bottomless pit and a great chain in his hand."—The key here, as everywhere, is a symbol of *power* over the bottomless pit, in the hand of the agency symbolized, as the "Key of David" represents the power, authority or *Throne* of David vested in Christ ; and as the "keys of death and hades" represent *resurrection* power also in Christ, who is distinctly said to hold these latter keys.

The bottomless pit and its key we first met in chapter ix. 1, 2, and in considering them (vol. i., page 377—see the same), found Mahomet to be the agent holding the key ; and the pit he opened, and out of which the great locust-producing *smoke* came, to be the abyss of Romanism—the great apostasy, or pit of corruption, falsehood, superstition, tradition, and what else goes to make up that system of religion. It is very aptly termed bottomless because it is not based or founded on truth, but is a complete abandonment of every principle of Christianity except *the name* and a *pretense* of worshipping God. It is known as *THE abomination of desolation*—*greater* than and distinct from all others, of many abominations.

The term "bottomless pit" is from the Greek *abussos* (Eng., abyss), which the lexicon defines thus: "*adj.*, bottomless, very deep: *meta.*, immense, boundless: *subst.*, a gulf, a bottomless pit, an abyss. *Meta.* immensity."

(Donnegan.) The *Septuagint* gives *abussos* as the equivalent of the Hebrew, *tchom*, "deep place, the deep," which is found in Gen. i. 2—"Darkness upon the face of *the deep*;" vii. 11, viii. 2—"fountains of the great *deep*;" xlix. 25—"blessings of *the deep*;" Ex. xv. 5—the *depths* have covered them; also verse 8; Deut. xxxiii. 13—"the *deep* that coucheth beneath."

#### METAPHORICAL USE OF ABUSSOS.

We have a metaphorical use of *abussos* in Psalms xxxvi. 6, making God's judgments *deep*, like the ocean: "Thy righteousness is like the great mountains: Thy judgments are a great (*abussos*) *deep*"—fathomless as immensity, in righteousness. And death in the same figure is also made the *deep*: David uses the term (Psa. lxxi. 20) to represent the *depth*, "immensity" of the penalty death, from which only God could recover him. He says: "Thou shalt quicken me again, and shalt bring me up again from the (*abussos*) *depths* of the earth." That is, from the "realm of Death;" from the very "*dust*" of the earth—so far removed from life—into which dust, in death, his entire being must moulder, disorganize, disintegrate. It is in this same metaphorical sense that the Apostle asks the question (Ro. x. 6, 7), "Who shall ascend into Heaven? that is, to bring Christ down: or who shall descend into (*tîn abusson*) the *deep*? that is, to bring up Christ again from *the dead*." Here literal height and depth, representing life and death, in the contrast, are used metaphorically to symbolize the immeasurable, insurmountable difficulty, humanly considered, of securing (1) from the *heights of Heaven* the birth and merit of Christ, and (2) from the *abyss of death* His resurrection and favor. No thoughtful person can mistake these figures.

Analogously, we have *sheol*, meaning "gravedom" or the "realm of Death," symbolized as an *abyss*—as said in Job (xi. 7-9—marg.) concerning the unsearchable wisdom of God: it is as "the heights of Heaven! What canst thou do? deeper than *sheol*! what canst thou know?"

And as David says, concerning *God's* power over that deep, dark realm (Psa. lxxxvi. 13), "Thou hast (prospectively) delivered my soul from the *lowest sheol*." And again, as God himself says of man's utter inability, personally, to escape any of His predicted judgments (Amos ix. 2), "Though they dig into *sheol*! thence shall mine hand take them! though they climb up to Heaven! thence will I bring them down." As before, these figures are clear and unmistakable: they do not—they cannot—represent depths of *burial*, but of the *death-condition*; of human helplessness for changing that condition. *Sheol*, standing for the death- or dust-condition,\* is pictured as figuratively *lower* in one's case—more difficult of exit—as sins were *greater*—more deserving the penalty. So the terms *abussos* and *tehom*, with their sense of depth, bottomless, as applying primarily to the

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\* *Hades* is the Greek equivalent of the Hebrew *Sheol* as shown by the uniform exchange in the Septuagint Version, made about 200 years before Christ. *Sheol-Hades* is thus defined:—

**Sheol-Hades** 1. By God in the words of the original penalty, and those afterward explanatory of the sentence: "Thou shalt surely die;" and, "*Dust thou art, and unto dust shalt thou return*" (Gen. ii. 17; and iii. 19).

2. By inspired writers, incidentally: (a) *Christ an exception*: "Thou wilt not leave my soul [me] in *Sheol*, neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the PATH OF LIFE"—resurrection release (Psa. xvi. 10, 11). (b) *Consequence of prostitution*: "Her feet go down to death; her steps take hold on *sheol*." "Her house is the way to *sheol*, going down to the CHAMBERS OF DEATH" (Prov. v. 5, vii. 27). (c) *Judgments in Egypt*: "Cast them down . . . unto the nether parts of the earth, with them that go down into the pit." . . . "Speak to him out of the midst of *sheol*:" "they are gone down, they lie uncircumcised, slain by the sword." . . . "Gone down to *sheol* with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones; though they were the terror of the mighty in the land of the living." (Eze. xxxii. 18-27); (d) *Promised redemption*: "I will ransom them from the power of the



ocean, to space, to immensities in any conception, as *figures* intensify the conception of spiritual death, as indicating greater, more penalty-deserving sin, as the above quotations show.

In still another symbolism, the Revelator (chap. vi. 8) employs a striking figure (as we saw in that place). In order to represent the spiritually *dead*, *apostate* condition of the Catholic church in medieval ages, while at the same time she was actively alive in her career of apostasy, persecution, dictating to kings, and pretended worship of God, the symbol very aptly chosen is Death personified as a rack-abone monarch, riding a pale (dead) horse. Thus a rack-abones was made a symbol of complete spiritual death in the great apostate church, while she was, at the same time, controlling a politically dead empire.

Thus we have clearly before us the precedent in the Prophets and in the Apostle Paul's writing, of applying the figure of the abyss, immense *depth*, to the judgments of God, to death or "gravedom," the "realm of Death," and to *sheol* personified as the abode of Death. It is therefore readily seen how aptly the Revelator, following the precedent, applies *abussos* to Romanism. For Romanism is un-

grave (*sheol*); I will redeem them *from death*: O death, I will be thy plagues; O grave (*sheol*), I will be thy destruction." (Hos. xiii. 14).

3. By Lexicographers and Commentators: Bullinger. "The realm of the invisible, the kingdom of the dead, graveland, gravedom, all the graves in the world viewed as one; the place where the Divine declaration is fulfilled, 'dust thou art, and unto dust shalt thou return.' Hades is the grave of the human race, not the grave of the individual (for which other terms were used), but of all the dead, whether they lie in the sepulcher, or are torn by beasts (Gen. xxxvii. 35), or are consigned to the deep."—*Anal. and Crit. Lex. and Concord.* Parkhurst. "The common receptacle of the dead." *Lex.* Kitto. "The resting places of the bodies both of the righteous and the wicked." Dr. Eadie. "That region of darkness and insensibility in which all *corpses* repose." (*Bib. Cyclo.*) Dr. Clarke. "The invisible receptacle or mansion of the *dead*" (on Matt. xi. 23). Again, "the word *hell* comes from the Anglo-Saxon, *helan*, to cover, or *hide*, hence the tiling or *slating* of a house is called in some parts of England (particularly Cornwall), *heling*, to this day; and the *covers* of books (in Lancashire) by the same name." (*Comm.*)

questionably the corruptest system of any pretended religion in existence, prophecy not excepting even Mahomedanism, or the "whited sepulchres" of Jewish "hypocrites" and "vipers" of Jesus' time; for while the Prophet Daniel saw and described the Jewish abominations and consequent desolations of Jerusalem in the days of the Messiah, he particularly describes that of the Roman apostasy of the sixth century as *THE abomination*, and *THE transgression*, of desolation; and Jesus himself refers to the latter prophetically, in the same definite manner, in His last discourse on the Mount of Olives. And if the corruptest system, then the *deepest* in iniquity, and the "*abussos*," the "bottomless pit" of this prophecy. Certainly corruption and error, deceit and depth of iniquity are involved in the prophetic indictment. And, so far as the sense of bottomless, the word of the translators, obtains, one is impressed with the fitness of that term, also, as describing in figure the utter lack of Scriptural basis or foundation for anything in its creed, its superstitions, or traditions. It was such a

#### A Smoke Test.

pit as this that could furnish symbolic *smoke* for Mahomet's dark theories; and I can not imagine another symbol, of any nature, that could do it. It must be of a nature to cloud and darken spiritual vision, and to fire the heart of the locust armies of that prophet with a counterfeit religion and an inordinate lust for conquest in the "*earth*." Let any doubtful reader study that locust-producing smoke, and find its origin in any other pit than Romanism, if it can be done (see volume i., pp. 378-380).

The chain for binding the dragon in the Romanist pit will be considered in connection with the "thrones" of verse 4.

"And he laid hold on the dragon, that old serpent, which is an accuser and an adversary."—I have

here given the text corrected as translation demands, according to all authorities. The *dragon*, bear in mind, is the personality that was arrested. “*The* dragon,” the one first introduced in these visions in the 12th chapter where he was described as “*a* great red dragon,” after which, at each reference in the 12th, 13th and 20th chapters he is called *the* dragon. In the vision of the 17th chapter he is first described as *a* scarlet colored beast, and afterward, called *the* beast. In the first instance he is an active, independent Power; in the second he is a passive dethroned power—one “*that was*,” then “*is not*” (an enthroned or active Power) and yet, after a period, “shall ascend out of” that “*is-not*,” bound, or bottomless-pit condition. In the 17th chapter the dragon has such a close relationship with the leopard beast that subdued and held him in confinement for 1000 years, that he is described as a *beast*, being the visible agent in the West of the leopard *beast* of the East; but his dragonic identity is faithfully preserved, since, as when first seen, he is said to be red or scarlet in color, and to have seven heads and ten horns.

Millennialists lay considerable stress on the words (of the A. V.), “*which is the devil and satan*,”

<b>Substitution</b>  <b>Is not</b>  <b>Exposition.</b>	to get the dragon—the real character of the vision—out of mind, and the great spirit or “fallen-angel” agency of theology in. But this course is censurable as being substitutional and not genuinely expository, and should be carefully avoided. Among the first references to this Power (chap. xii. 9) is this characterization: “And the GREAT DRAGON was cast out, that old serpent, <i>called</i> the devil, and satan, which deceiveth the whole world.” The dragon of this vision can never be made the serpent of Eden, however like him, as a deceiver, accuser, and adversary. The object of the text is to characterize the <i>dragon</i> , not to individualize
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the *devil*. As I have already shown at the beginning of this chapter, Jesus' calling Herod a *fox*, did not change the nature of Herod, nor shift the reference of the figure from Herod to a fox; it only pointed out an element in *Herod's* character. Neither did His calling Judas "a devil,"—"a false accuser"—and Peter satan—"an adversary"—justify our translators in *Anglicizing* and *transferring* those original words into the English Bible without note or comment. In the same bungling, unfinished way we came by our English terms baptize and baptism. Had the translators done their duty as translators of the Word of God, they must have given us in plain English. **Devil in** for devil,\* "false accuser" or slanderer, **Plain English.** the five times of its occurrence in the Revelation, and in 30 other places in other books of the New Testament, as they did do in 1 Tim. iii. 11; and Titus ii. 3. They must also have given us immerse and immersion, instead of the Anglicized *Greek* terms, baptize and baptism. And in thus doing, they would have saved a world of speculation, controversy and confusion in the Church.

The term *satan* is a *Hebrew* word, simply transferred to our English Version without the least apology from the to-be-supposed *translators*. And it is only in "late Latin" (in which the creeds were written) that the word was capitalized—with no other possible object than to conform to

\* Devil comes in a round-about way from the Greek common noun *diabolos*, meaning "an accuser—a calumniator" or slanderer, and, strangely beginning with "late Latin" or that of the so-called "Church fathers" (by whom it began also to be capitalized) is made in most languages a proper noun; Latinized, *diabolus*; Italian, *diavolo*; Gallicized, *diable*; Anglo-Saxon, "*deofl*, *deofol*"; English, *devil*.

Thus the word has grown out of apostatizing Churchianity. I was not aware that *diabolus* is not a Latin lexical term until I saw the statement recently in Halstead's *Theology of the Bible* (p. 455). G. P. Marsh (*Origin and Hist. Eng. Lang.*, p. 56) says "more than one-half of whose words are borrowed from Romance or other remotely related sources." Our *Standard Dictionary* says "the Romance languages, descended not directly from the classical Latin, but from the *Lingua Romana rustica*, or popular Latin, mixed with foreign elements, exist now as Italian, Spanish, French," etc.

the superstition of a spirit personality. It is but a common noun, and if translated must have been rendered *a hater, an adversary*, or other equivalent terms.

Manifestly, the symbolic personality laid hold of by the angel was the *dragon*—standing in all these visions, for the pagan Roman Power, and historically celebrated as the great deceiver, accuser and hater of the Church (chap. xii. 10); and which, in the second or Smyrniot age of the Church, cast its members “into prison” (chap. ii. 10).

“And bound him a thousand years.”—The *casting out* of the dragon in the 12th chapter, we found was accomplished through the pagan war of Constantine. His *binding* now must be through a like military victory, and continued military restraint. Michael the archangel—the chief agency in the literal heaven—was used to symbolize Constantine there, because he was the chief personage in the Church or kingdom of heaven. Accordingly, the angel who now comes down with the great chain to *bind* the dragon, can symbolize no less a personage than an emperor, who is also the chief personage in the Church. And history now points us with the greatest precision to the victories of Charlemagne, the restorer of the Western empire, as the “Holy Roman Empire,” and whose intensely Catholic kingdom was the first link in the chain of “heads” or “thrones” to bind and hold in captivity to the power and creed of New Rome the pagan element of the Imperial dominions. Constantine and Theodosius and their successors cast all pagans

out of official place, power and influence,  
**Dragon Bound** throughout the empire, and held them out,  
**By Charlemagne,** politically, until the days of Charlemagne;  
*but they left them pagans still.* This great

Catholic monarch firmly bound them, and forced them into the Roman Catholic abyss of darkness, error and superstition, and left not an openly professed pagan or infidel in

his empire ; and his six Imperial Catholic successors held them thus bound for a period of exactly one thousand years, down to the great French Revolution and the Infidel Napoleon I.—A.D. 791–1791.

CHARLEMAGNE, RESTORER OF THE WESTERN EMPIRE, AND  
“ ANGEL ” OF THE LATIN CHURCH.

Before giving the account of his pagan conquests, let us notice its effects upon the papacy and the Latin church, and that in that connection, we may, at the same time, see him as the angel of binding. We saw in the 13th chapter that the papal “ image ” of the beast was, in his career, to exercise all the power of that first (leopard or Eastern) beast, in his presence. Accordingly, as their authority increased through such an independent assumption of prerogatives and power, the popes desired to bring back the Imperial offices from Constantinople to Rome. And as the beast must, in his day, develop the seven heads—the “ thrones ” we shall soon meet (verse 4)—this would be killing two birds with one stone : it would not only fully set up the papal or Latin image, in the sight or presence of the Greek original, but it would constitute a new head—the first of the series of seven Imperial “ heads ” or “ thrones ” (verse 4) ; and be the first *link* in the great Imperial “ chain ” for binding the obstinate old dragon who, to all his other gods, would not readily add the Latin “ rosary,” and “ holy water,” and the person of the pope, to kiss his feet as “ God on earth.” Following is Gibbon’s account (showing how the chain was forged—*italics mine*) :—

<p>“ It was after the Nicene Synod, and under the reign of the pious Irene, that the popes consummated the separation of Rome and Italy, by the translation of the EMPIRE to the less orthodox Charlemagne. They were compelled to choose between the rival nations. . . . The difference of language and manners had perpetuated the enmity of the two capitals ; and they were alienated from each other</p>	<p>Forging the Dragon's Chain.</p>
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by the hostile opposition of seventy years. In that schism the Romans had tasted of freedom, and *the popes of sovereignty*. . . . The name of Charlemagne was stained by the polemic acrimony of his scribes ; but the CONQUEROR himself conformed, with the temper of a statesman, to the various practices of *France and Italy*. In his four pilgrimages or visits to the Vatican, he embraced the popes in the communion of friendship and piety ; knelt before the tomb, and consequently before the image of the Apostle and joined without scruple, in all the prayers and processions of the Roman liturgy. Would prudence or gratitude allow the pontiffs to renounce their benefactor ? Had they a right to alienate his gift of the Exarchate ? Had they power to abolish his government at Rome ? The title of patrician was below the merit and greatness of Charlemagne ; and it was only *by reviving the Western Empire* that they could pay their obligations or *secure their establishment*. By this decisive measure they would finally eradicate the claims of the Greeks ; from the debasement of a *provincial town*, the majesty of Rome would be restored : the Latin Christians would be united under *a supreme head* in their ancient metropolis, and the CONQUERORS of the West would receive their crown from the successors of St. Peter. The Roman church would acquire a zealous and respectable advocate ; and, under the shadow of the Carlovingian power, the bishop might *exercise* with honor and safety the government of the city. . . . . In his fourth and last pilgrimage, he was received at Rome with the due honors of king and patrician : Leo was permitted to purge himself by oath of the crimes imputed to his charge : his enemies were silenced, and the sacrilegious attempt against his life was punished by the mild and insufficient penalty of exile. On the festival of Christmas, the last

**The Image Makes** year of the eighth century, Charlemagne appeared  
**An Emperor.** in the church of St. Peter ; and to gratify the vanity  
of Rome, he had exchanged the simple dress of his  
country for the habit of a patrician. After the celebration of the holy  
[?] mysteries, Leo suddenly placed a precious crown on his head,  
and the dome resounded with the acclamations of the people, ‘ Long  
life and victory to Charles, the most pious Augustus, crowned by God  
[!] the great and pacific Emperor of the Romans ! ’ The head and  
body of Charlemagne were consecrated by the royal unction ; *after the*  
*example of the Cæsars*, he was saluted or adored by the pontiff ; *his*  
*coronation oath represents a promise to maintain the faith and priv-*  
*ileges of the Church* ; and the first-fruits were paid in his rich offer-  
ings to the shrine of the Apostle. . . . He had acknowledged that

the *Imperial title* was the object of his ambition, and a Roman synod had pronounced, that it was the only adequate reward of his merit and services."—*Decl. and Fall Ro. Emp.*, vol v., pp. 40-44.

We have found several human agencies, as we have come on in the exposition, who were symbolized as *angels* through analogous relationships: Constantine, the chief power or agency in the Church, or kingdom of heaven, by Michael the archangel in the literal heaven: England, Austria, Russia and Prussia, the four chief powers or agencies in settling the external conditions of the Church after the great French Revolution, by four angels standing on the four corners of the earth holding the four winds of the earth, that they should not blow, etc. Under the third and fourth trumpets, Constantine, and Mahomet the prince of the Moslem world were symbolized, each, by a star falling from heaven; but the stars, as light-bearers, "are the angels of the churches," so that a star falling, and an angel coming down, are equivalents: again, the four great Moslem agencies—Tartars, Turks, Arabs and Saracens—were symbolized by four angels. These are genuine precedents of the striking figure we have been considering, making Charlemagne the angel or agency that bound the dragon. What possible excuse, then, can be urged for the unprecedented position which makes the angel Christ.

#### HISTORIC ACCOUNT OF CHARLEMAGNE'S THOROUGH CONQUEST.

We have already seen (chapter xiii.) how the dragon in his "cast-out" condition (page 75), as early as A. D., 476, gave up his power and great authority to the leopard beast, or Eastern empire: we are now to look for his *enforced* baptism and robed reception (a paradox) into the great apostate, State church—that *abussos* of false worship,

or human churchianity, founded not on Christ, in truth or in wisdom, but *deep* in superstition, falsehood, and in iniquity. J. S. C. Abbott says :—

“ Wherever Charlemagne led his legions, he baptized the vanquished; and the conquered tribes and nations called themselves Christians. The ignorant barbarians eagerly accepted the sacrament for the sake of the white baptismal robe which was given to each proselyte.”—*Hist. French Revo.*, p. 21.

Edwards' *History of France* has the following relative to Charlemagne and his determined war upon the Saxons :—

“ It appears that the *conquest* and *conversion* of the Saxons (a nation of German idolaters, whose territories bordered closely upon his chosen capital of Aix La Chapelle), formed the darling enterprise of this powerful monarch. From 770 to 804 his armies were constantly directed against them, and in Wittikind, their heroic leader, he encountered a warrior as fearless, if not as fortunate as himself. The brave Saxons were, however, no match for one whose triumphs procured him the splendid title of Emperor of the West, and who gathered his daring hosts from dominions which comprised the whole of France, Germany, Italy, Hungary, Bohemia, Poland and Russia, and were only bounded on the East by the Carpathian mountains, and on the West by the Ebro and the ocean.

“ Year after year he wasted their country by fire and sword, *overthrew their idols, leveled their temples to the ground*, erected fortresses amid the ruins of their villages, and carried away vast numbers of captives to the interior of Gaul. *To this forced emigration succeeded unwelcome thousands of reluctant Saxons who were compelled to subscribe to the ceremony of baptism.*”

Mosheim, speaking of Charlemagne's Saxon war, says it “ contributed much to the propagation of Christianity, though not by *the force of a rational persuasion.*” It was, on the contrary, a military force, that bound the physical man, and corrupted the conscience. Mosheim continues :—

Abbott on  
The Binding.

Edwards on  
Forced Baptism.

Mosheim Favors  
The Early Dates.

“Charlemagne turned his arms against this powerful nation, in 772, with a design, not only to subdue that spirit of revolt with which they had so often troubled the empire, but also to abolish their idolatrous worship [bind or force them from it], and engage them to embrace the Christian [meaning the Roman Catholic] religion. . . . The first attempt to convert the Saxons, after having subdued them, was unsuccessful because it was made without the aid of violence. . . . More forcible means were afterwards used to draw them into the pale of the Church, in the wars which Charlemagne carried on in the years 775, 776, 780.”—*Church Hist.*, vol. i., pp. 188, 189.

In a note, Mosheim recites the law, in his own words, as follows :—

“ ‘ Every Saxon who contemptuously refused to receive the sacrament of baptism, and persisted in his adherence to paganism, was to be punished with death.’ . . . It is easy to see what sort of Christians [or even Catholics] the Saxons must have been, who were dragooned into the Church in this abominable manner.”

A French writer, “ M. Guizot (*Cours d’Hist. Moderne*, pp. 270, 273), has compiled the following statement of Charlemagne’s military campaigns : against the Aquitanians, 1 ; the Saxons, 18 ; the Lombards, 5 ; the Arabs in Spain, 7 ; the Thuringians, 1 ; the Avars, 4 ; the Bretons, 2 ; the Bavarians, 1 ; the Slavs beyond the Elbe, 4 ; the Saracens in Italy, 5 ; the Danes, 3 ; the Greeks, 2 : total 53.” See Gibbon, vol. v., p. 45. On page 50, Gibbon writes :—

“ Charlemagne was the first who united Germany under the same scepter. The people of Hesse and Thuringia were recently incorporated with the victors, by the conformity of religion and government. . . . But the north of Germany, from the Rhine and beyond the Elbe, was still hostile and pagan ; nor was it till after a war of thirty-three years that the Saxons bowed under the yoke of Christ [?] and Charlemagne. The idols and their votaries were extirpated : the foundation of eight bishoprics . . . define, on either side the Weser, the bounds of ancient Saxony,” etc.

Fifty-three

Campaigns.

Gibbon on the  
Binding.

One or two other important testimonies may be added to the above, and even more if it were deemed necessary. Koch says :—

“The reign of Charles the Great forms a remarkable epoch in the history of Europe. . . . He carried his victorious arms into the centre of Germany, and subdued the warlike nation of the Saxons, whose territories extended from the lower Rhine to the Elbe and the Baltic sea. After a sanguinary war of thirty-three years, he *compelled them to receive his yoke, and to embrace Christianity* by the peace which he concluded with them (803) at Saltz on the Saal. . . . Besides these, the powerful monarchy of the Avars, which comprehended all the countries known in modern times by the names of Austria, Hungary, Transylvania, Slavonia, Dalmatia, and Croatia, was *completely subverted* by him (791). . . . Some of the laws of that great man, however, indicate a disposition tinged with the barbarism and superstition of his age. The *Judgments of God* were expressly held by him to be legal tests of right and wrong, and the greater part of crimes expiable by money. By a general law which he passed in 779, introducing the payment of *Ecclesiastical tithes*, and which he extended to the *vanquished Saxons* (791), he alienated the affections of that people; and the code which he dictated on this occasion is remarkable for its atrocity, which their repeated revolts and frequent returns to paganism cannot justify.”—*Hist. of Europe*, pp. 20, 21.

As to the character and object of this war being such as to answer the demand of the prophecy we are considering, Guizot bears this explicit and important testimony: speaking of the destruction of the national idol of the Saxons, in the very first campaign (772), he says :—

“From that time the question changed its object as well as its aspect; it was no longer [as in the days of Pepin] the repression of Saxon invasion of France, but the conquest of Saxony by the Franks that was to be dealt with; *it was between the Christianity of the Franks and the national paganism of the Saxons* that the struggle was to take place. For thirty years such was its character. . . The Saxons were defending at one and the same time *the independence of their country, and the gods of their fathers*.” . . . Whithersoever Charlemagne penetrated, he built strong castles and churches; and at his departure, left garrisons and missionaries.”—*Hist. France*, vol. i., p. 207.

An English author "long resident in France, and intimately acquainted with its literature and history," writes as follows, confirming the above statements, and particularly the date, 791 :—

"Four years after his accession, Charlemagne commenced his memorable war against the Saxons—a people who, as long as they remained independent, were always more or less formidable along the German frontier of the empire. Divided into the three confederacies of Westphalians, Ostphalians, and Angarians, the Saxons occupied at this time the greater part of Northern Germany, from Bohemia to the Baltic and the Northern Ocean. Both Franks and Saxons were originally from the same stock ; but in proportion as the former had abandoned the ancient traditions of their race by embracing Christianity and adopting Roman civilization, they had incurred the *mortal hatred* of the latter, who clung obstinately to idolatry and the rude institutions of barbarism. [See the former account of the dragon's wrath, and the *war* "in heaven," pp. 62-66]. It was in 772 that Charlemagne resolved on undertaking their *complete subjugation* ; and this remarkable struggle, one of the most *prominent features of his reign*, was protracted, with short intermissions, for not less than thirty-three years."—*Stud. Hist. France*, p. 65.

"In the first campaign the Franks captured Ehresburg, the strongest fortress of the Saxons, and *destroyed the national idol*. . . A second campaign ensued in 775, with the same result as before. Two years later the Saxons once more took the field, under the command of a redoubtable chief named Wittikind," who "became the hero of the Saxon resistance ; no reverse quelled his ardor or shook his resolution ; after each defeat he retreated into the forests of Scandinavia, from which he reappeared, after a few months, at the head of fresh masses of combatants burning to renew the conflict. The Saxons were routed with fearful slaughter at Rokholt, on the Lippe, in 779, after which Charlemagne traversed their *entire territory*, to its western extremity, *receiving the submission of the inhabitants*, and causing them to be *baptized by thousands* by the army of *priests* who accompanied his march. . . . He offered them the *alternative of baptism or extermination*."—*Ibid.*, pp. 65, 66.

This author then proceeds to show the insincerity of such conversions and as the other authors state, their



frequent revolts. These were but frantic efforts to break the chain that bound and galled them. Charlemagne then "judged it expedient, in the spring of 785, to make conciliatory proposals to the heroic Wittikind. He assured him of the royal clemency, and even promised him rewards and honors, if he would lay down his arms and embrace Christianity. The *vanquished* warrior signified his acceptance of these overtures; he crossed the Rhine with a safe-conduct; and in June, 785, was baptized at Attigny-sur-Aisne, in the presence of Charlemagne and his whole court" (*Ibid.*).

Speaking of the annexation of the "*extensive province of Bavaria*," (in 788), the author con-

**Bavaria Bound.** continues:—

"This conquest was almost immediately followed by the *subjugation of the kingdom of the Avars*, the descendants of those dreaded Huns who had desolated Europe in the fifth century. The Avars had taken part in the machinations of Tassilo [Bavarian Duke], but had been forced back into their forests and morasses in Pannonia. They were now in dangerous proximity to the Bavarian frontier, and Charlemagne resolved *on their conquest*. In 791 he invaded their country with an overwhelming force in three great divisions," and the result was, "after capturing a multitude of prisoners and a rich booty, *made themselves masters of western Pannonia*" (*Ibid.*, p. 68).

I need not extend these historic testimonies further. They establish, beyond question, the fact that paganism was "bound," and deprived of its liberties and independence in the empire, by a mighty agency of the Church, in a manner suited to the figure of an angel from "heaven," (i. e., from the ecclesiastical world). Was not the religio-military career of Charlemagne, whose dominion "comprehended at least half the European continent, and all the richer and more important territories of the ancient [pagan] Roman empire,"—an agency making constant and colossal efforts,

for one-third of a century, with direct reference to the extension of the Church through coercing its enemies to accept its principles, at least outwardly or nominally, through edicts of "baptism or death," etc.,—well worthy of so bold a symbolism? "His sceptre was obeyed from the shores of the Baltic to the Ebro—from the Atlantic to the Lower Danube, the Theiss, and the mountains of Moravia—from the German Ocean to the Adriatic and the Garigliano in Central Italy! His authority was respected, his ascendancy feared;" and "no such concentration of power had been witnessed since the days of Theodosius the Great" (*Ibid.*)! Surely, the symbol, so aptly—Divinely—conceived, is fully answered in Charlemagne's anomalous career.

As to the specific date, 791, the statements agree that the arch-enemy of the Church, paganism, was under general control at that date. The Saxons had been "vanquished" and put under "ecclesiastical tithes;" the "extensive province of Bavaria," annexed (in 788); and the "subjugation of the kingdom of the Avars," already accomplished. Guizot explicitly confirms this conclusion, and fully explains the more general and insufficient statements of the other writers, as to the exactness of this point, so important, according to the requirements of related prophecies. He says:—

"After making peace with Wittikind (785), Charlemagne had still, for several years, many *insurrections* to re-  
 Guizot Affirms                      press and much rigour to exercise in Saxony, includ-  
 The Early Date.                    ing the removal of certain Saxon peoples out of  
    their country and the establishment of foreign  
 colonists in their territories thus become vacant; *but the great war was at an end*, and Charlemagne *might consider Saxony incorporated into his dominions*. He had still, in Germany and all round, many enemies to fight and many campaigns to reopen. Even amongst the Germanic populations, which were regarded as reduced under the sway of the King of the Franks, some, the Frisons and Saxons as well as others, were continually agitating for the *recovery* of their independence. . . . But by the conquest of Saxony he had attained

his direct national object : the great flood of population from East to West came, and broke against the Gallo-Franco-Germanic dominion as against an insurmountable rampart."—*Hist. France*, vol. i., pp. 211, 212.

Insurrections did not prove that the dragon was not technically "bound," restrained. If the  
**Insurrections** pagans were restless and clamorous for the  
**Prove the Bonds.** restoration of their liberties, it was because they had been actually deprived of them—"bound," in the figure of the Revelator. No prisoner is at peace with his chains, if he has power or opportunity to *attempt* to break them; or with the gates and walls of his prison, if there are no guards to watch and punish his attempts at regaining his liberties. It is morally certain that when the great Saxon leaders surrendered and were baptized, with hundreds of the army, and a little later, when the ecclesiastical tithes were levied upon the nation, the work of "*binding*" was complete, though the work of guarding, disciplining and punishing was beginning. The 33 years of the historic account covers the whole work; the result of which, it should be noticed, gave the beast its second or Saxon head! Guizot says that after his baptism Wittikind "gave up the struggle, remained faithful to his new engagements, and led, they say, so Christian [Catholic] a life, that some of his chroniclers have placed him on the list of saints."

I will complete this historic picture with two brief  
**Independent** extracts of independent historic recognition  
**Historic** of the 1000 years' supremacy of "the Holy  
**Recognitions.** Roman Empire," through the conquest of all the old pagan elements : the first from a Catholic writer (but for which I cannot now give further credit) who in speaking of the advent of Charlemagne, after various pagan and Arian princes, says :—

"The triumph of the Church was then complete. From that moment, in fact, the temporal sovereignty of the popes was firmly

established. . . . See then the reign of a thousand years begun. Charlemagne and Napoleon thus appeared in the world, ten centuries from each other ; the one solemnly to open the reign of Jesus Christ upon the earth, the other to close it in the crash of ruin. A thousand years passed between the consecration of the first, by the authority of the sovereign pontiff, and the consecration of the second by the authority of the sovereign people. *We have no longer then to seek in [future] history the accomplishment of the thousand years.*"

The other from Redhead's *History of France* (p. 202), where, speaking of Napoleon, and referring to the effete Germanic Confederation, he says : "The emperor of the French was constituted its supreme head. This extensive rupture consummated the demolition of the old Germanic Empire after an existence of *one thousand years.*"

But notice the prophetic necessity for this definite and particular date, 791. The prophecy not only calls for 1000 years of dragonic restraint, but for its termination in conjunction with the 1260 years of the Two Witnesses' sackcloth state, as explicitly stated in chapter xi. Then, at this point of joint termination (1791), the loosed dragon was to make war on the Two Witnesses, overcome and kill them ; and they were to lie dead in the street of the great city, a spectacle to all the nations, for three and one-half days (years) ; then to revive and ascend to heaven in a cloud. Thus these three periods have four closely related termini : A.D. 531, A.D. 791, A.D. 1791, A.D. 1795. They may be tabulated as follows :—

DIAGRAM OF DATES.				
Constantine.	Charlemagne. * * * *			Napoleon I.
Old Pagan Roman Empire.	The " Great Red Dragon "—" tail "—" Cast Out,"			Ten Horns One Hour.
	— BOUND 1000 YEARS —			" Loosed a Season."
Old and New Testaments.	The Two	Witnesses in " sackcloth " 1260 years.	Dragon Kills Them.	3½ years dead. Revive and ascend to God.
A.D. 325	A.D. 531	A.D. 791	Dec. 17/91 to 17/95, June.	

A fuller table of the above, including the leopard beast's relationship to these periods is given in volume i., page 323. It will be seen that the relationship of these periods is such that, to fix or disturb one of the termini historically, would be to fix or disturb all prophetically. There should, therefore, be as perfect an agreement in the historic accounts which locate the several termini, as there is in the prophetic statements which predict them. The 1260 years of the Wit-

nesses, their killing by the loosed dragon,

**Entire Harmony** the three and one-half years' exhibition of

**With Chapter XI.** their dead bodies, and their revival, etc., are

all treated in the first volume, pages 302 to

330, inclusive; and cannot be repeated here: the reader is requested to refer to that exposition, where the harmony and agreement with the above will be found complete, and the historic supports for the above termini, A.D. 531, 1791 and 1795, are as full and satisfying as the above for A.D. 791, or the most exacting circumspection would seem to require. And I frankly submit to the qualified and candid student of the periods of Revelation, if any other four dates can be cited that will in any such manner, endure the test of both prophetic and historic statements.

#### THE LITERALITY OF THE 1000 YEARS AN EXCEPTION TO THE RULE OF THE BOOK.

There are said to be exceptions to all rules. And the Revelation, uncompromising as we have found it for its law of symbolism, yet, is not so absolutely inflexible as not to admit a single exception to its general rules; and, as decided as I have uniformly been in contending for the generally symbolic character of the book, I have never questioned otherwise. (See vol i., page 29—"Symbolic entirety explained;" and that index for "exceptions.")

According to the rule for prophetic periods—a day for a year—the 1000 years would amount to 360,000 years of

literal time : a surprising extravagance in duration, sixty times longer than the whole period of foreshadowed years, from the days of the creation week to the end of time. And at once so great a period impresses one as being out of harmony with the scope of the prophecy—at least all its other periods ; and that it must be considered as an exception to the rule. And, besides, candid thought will show that there are two, or three, quite substantial reasons why this period should be expounded literally.

(1) *All other* periods are given in days, months, *one* year (singular), and a fraction of a year, or of a day, etc., and fulfilled in *years*. Usually  
**Reasons for** when the number of symbolic days exceed the  
**The Exception.** number of days in a year (360), the figure is stated in *months, weeks, or days* : but in one case (chap. ix. 15), as an *hour*, and a day, and a *month*, and a *year*—391 years and 15 days of literal time. Therefore, this period, being given in *years* (plural), is given in an exceptional way, and thus its *exposition* would seem self-indicated as an exception.

(2) Since *years* (plural) have never been used in any other inspired statement, and the rule being “a day for a year, a day for a year” (Eze. iv. 6—*mar*), if it had not been intended as an exception it should have been given as 1000 *days* ; or as 33 *months*, one *week* and three *days*.

(3) It seems somewhat necessary that this last period should be given and fulfilled in literal years, as a *clue* to the general interpretation of the periods of the prophecy. And this impression is strengthened in the statement of the 11th chapter (noticed above), that this period of the dragon’s captivity, in the pit, ended with the “thousand two hundred and threescore *days* of the Witnesses’ prophesying in sack-cloth—that these “*years*,” end with those “*days* ;” confirming the impression, whether weak or strong, that the *days* are symbolic, and to be fulfilled in years.



“And cast him into the bottomless pit, and shut him up, and set a seal upon him.”—In the extracts showing the course taken by Charlemagne, in his descent upon the heathen remains of the Western empire, does it not appear strikingly manifest that the casting or forcing of those idolatrous peoples, by fire and sword, into the Roman church—into an outward profession of that false religion, a merely nominal sympathy with, and a subservient support of, the whole corrupt system—completely answers the Divine symbolism? It was not *conversion*, by any means, but military power that hurled the helpless dragon down from his place into that sink of iniquity, and shut him in for one thousand years. The light of the Word of God was diminished and scattered to nothing by the medium of its transmission—rather I should say, wholly withheld from him, because the pretended transmitter was itself a perfectly opaque body. Of the Holy Spirit that seals the true teacher in the forehead—intellectually—and of his fruit, also, in the true faith and service, the dragon had no knowledge. He had been made an unwilling proselyte to a system no better than his own wretched idolatry, and was thus *sealed* in the *hand* and by his baptism, to the doctrines and service of the beast. And more, he was chained in that neutral, passive, non-faith condition, by the armies of the unholy empire.

“That HE should deceive the nations no more, till the thousand years should be fulfilled.”—Was the unholy leopard empire anxious that the world should absolutely be no more deceived? Far from it: there never was a more deceptive teacher than the leopard system itself. Why, then, did not the crafty old leopard desire the *dragon* to deceive the world any more? Simply because he wanted to do it all himself, in his own way. But are we to understand that the leopard beast will continue to deceive the nations throughout the 1000 years? Most certainly: every

hour of his existence. The inspired Apostle describes his work as "with all deceivableness of unrighteousness (2 Thes. ii. 10). But does not this prophecy demand a thousand years of probation, during which the world will be absolutely without an active "devil" or adversary, and consequently

be free from all temptation and deception?

**Temptations**

Far from it. Neither this prophecy, nor

**Lasting as Time.**

any other in any other inspired book, requires or intimates any such condition of

things. God's plan is, and ever has been, to save men through *testing* their love and loyalty to himself. And He, being unchangeable, can never change his plan of Salvation any more than on any other line of action. The merits of Christ's atonement can never be extended to men except through faith—through the overcoming of temptation, and the forsaking of sin.

It would not seem just in God to hold all men under temptation and "fiery trials," throughout the first six thousand years of time, and then open up the seventh millennium to Jews or any other people, without "an adversary"—a source of temptation or trial. And as salvation cannot be offered to sinners without trial, so there cannot be trial without a means of testing—a source of temptation, "an adversary." It is a wonderful mistake—I deem it so—to suppose that this prophecy contemplates the binding of any other adversary than the one specified—the dragon—old Rome. Certainly there is no mention of that other deceiver

that, "as a roaring lion, goeth about seeking whom he may devour"—the demon of

**The Dragon—**

lust, the demon of strong drink, the demon

**He Alone—**

of covetousness, etc., etc.; none of these can

**To be Bound.**

ever be bound but by the power of faith, in

Christ, so long as one hour of probation remains, or one sinner lives. I say none of *these*, meaning the manifestations:

for there is but one spirit of *evil*, as of righteousness, but many manifestations thereof.

If all the infidels and free thinkers of our land were to be arrested and confined, that *they* should deceive their hearers and followers no more, would that prevent the people from being deceived at all any more? Certainly not, unless all the spiritists, Romanists, pretended Christian scientists, and all other errorists were arrested and confined at the same time. Then what human folly it is to dream and speculate about a would-be future millennium being free from all temptation, simply because *one* great deceiver is "bound," and incapacitated, by another equally great deceiver, who, with many others, is undisturbed!

"And after that he must be loosed a little season."—The period of binding began, as we have seen, in 791, and would end in 1791, when we should expect to find the long restrained dragon throwing off the chains of the Roman church, and openly practicing his infidel sentiments. And, accordingly, as a matter of observation and historic record, I think there is no fact in history more clearly set forth. The French Revolution, set in motion in A.D. 1789, was the result of the unbelief and discontent of the pagan or infidel portion of the empire, which, after 1000 years of the cruelest tyranny and chains, had at last ripened into frenzied madness. From a *gale* it rose to a storm, a raging tempest, a cyclone, a hurricane, sweeping at length everything before it. Rowan says:—

"It was decreed Nov. 29, 1791, that the members of the clergy who had not taken the oaths required by the [new, infidel] constitution should be deprived of their pensions which had been given them as an indemnity for the sale of their property: that they should no longer be allowed to exercise their holy functions, *even in private houses*; that they were suspected of entertaining thoughts of sedition, and were placed under the surveillance of the

Rowan Writes  
Of the Edict on  
Private Worship.


authorities ; that if any disturbance should take place in the commune inhabited by a *refractory* priest, the departmental authorities should be bound to force him to *change his residence*'' [!]*—Hist. Fr. Revol.*, vol. ii., p. 13.

It will be seen that this was not a war upon the individuals, but upon the profession of Christianity. These helpless men were called **Dragonic Work** "*refractory*" if they did not take the oath supporting the revolutionary madness. They were made individually responsible for every misdemeanor that should occur in their vicinity, however improbable, false or scandalous the charge, and in the tame, deceptive terms of the edict, forced to "change his residence," which, being stripped of both their property and their indemnities, practically, meant exile. This left them at the mercy of every miscreant that had learned to hate religion or its representatives.

All this, by the infidel element, was exactly the reverse —a perfect *pagan* counterpart—of what had **Tables Turned.** been enacted by Justinian for *the Roman Church*, in his edicts against the testimony of *heretics* in courts of justice, just *1260 years* before, and by Charlemagne in enforcing the ordinance of that church upon his pagan subjects, just *1000 years* before. It was at the close of these two periods that the dragon was to be loosed. And just here, in 1791, out of the pit he came, throwing off all religious restraint, and wreaking summary vengeance upon his old enemy. Multitudes of the provincial priests throughout the kingdom, deceived, but honestly laboring among the peasantry, and nearly as much oppressed by the papacy and higher orders of the clergy as were the peasantry, were thus put to the last extremity by the infidel edict, being deprived of worship even in private houses. Mr. Rowan continues :—

"The decree ended with a clause exhorting 'all good spirits [!] to renew their efforts and multiply their instructions against fanaticism [! i. e., Christianity], in order to enlighten the people, that they may avoid the snares [!] laid for them by these pretended religious opinions,' declaring 'that the National Assembly will regard as a public benefit works and books written to the level of the country people upon this important matter, and will cause these works to be printed and distributed *at the expense of the State* [no longer Catholic], and recompense the writers of them.' It is needless to say that France was soon inundated with works which, not satisfied with attacking the refractory priests, CONTRIBUTED TO DESTROY ALL RELIGION." (*Ibid.*)

Who cannot see in this the dragon loosed, and out of the pit? He is at the head of the State again; and at State expense flooded France with dragonic literature, first paying a premium for its production. Says Pressensé:—

"On the last day of September, 1791, the Constituent Assembly handed over its powers to that stormy Legislative Assembly which accomplished the sad work of *sweeping away the* [Catholic] *monarchy* and establishing the [infidel] republic on the ruins of liberty. . . . It sought to subordinate this [the State salaried] clergy to the government [now thoroughly pagan] by means of the civil Constitution and the political oath; it carried *constraint even into the conscience*. [old idol of the State had been replaced on the altar by legislators who, while believing themselves bold innovators, were in this matter mere revivers of the most obsolete pretensions of the *ancient* [pagan] *monarchy*. They had, however, proclaimed liberty of conscience outside of the *official worship*; but this the people would not peaceably suffer, and its shadow even was destined to disappear in the storm which was already muttering in the distance, and which was in the sequel to overturn both *throne and altar*. . . . Docile and passionate disciples of an unbelieving age, the Girondists displayed in their opposition to the reactionary clergy all the prejudices of a materialistic philosophy which was incapable of respecting God as manifested in the human conscience."—*Relig. and the Reign of Ter.*, pp. 138-144.

The loosing of the dragon from his 1000 years' restraint seems by these witnesses to be fully proved, and the dates A.D. 791 and 1791 as thoroughly established as the most exacting inquiry could require. Besides, we must have these dates to harmonize the equally well established terminal of the three and one-half years of the slain witnesses (1795) as before shown. It is true that from 1791 onward, "the cause of irreligion made progress day by day, and the Jacobin Club was constantly the theatre of violent declamations against Christianity" (*Ib.*); and that that progress was constant until "it reached the zenith of its power when the National Convention met in September, 1792" (*Chamb. Encyc.*); but any such progress, without the other vital considerations attending 1792, could not delay the dragon's actual exit, and the endings of the Two Witnesses' sackcloth state, to that point. The Abomination of Desolation practiced and prospered, and reached the zenith of its power under Innocent III., in the 12th century, but that did not in any way affect the undisputed fact of its setting up, or establishment, in the middle of the 6th century, nor its collapse in 1870.

The Jacobin Club came into prominence in 1789, with the removal of the National Assembly from Versailles to Paris. And their constant clamor against Christianity and the condition of France generally, mentioned above by Pressensé, is thus supported by Alison:—

"The Jacobins of Paris *founded their influence* on the ridicule of every species of devotion, and erected the *altar of Reason* on the ruins of the Christian faith. Nor was this irreligious fanaticism confined to the metropolis: it pervaded equally *every department of France* where the republican principles were embraced, and every class of men who were attached to its fortunes."—*Hist. of Europe*, vol. i., p. 31.



The pagan "altar of Reason" and the "ruins" of an enforced faith were as extensive in 1791 as were the republican principles which had already, through the National Assembly, assumed the government and practically dethroned the Catholic king. (See Koch, p. 171.) What, then, can we believe, but that the infidel dragon, so long bound by Catholic kings, was now unchained?

"And I saw thrones, and they sat upon them, and judgment was given unto them."—The "chain," (which we left to be considered with this verse) was the symbol of the binding power; and that power being manifestly a military one, must necessarily spring from the State. A *chain* has many independent *links*: accordingly, the leopard beast, that did the binding, had seven heads, or independent "thrones," or sources of military strength: and "they," so many independent rulers, were sitting or reigning on them, one by one in their order, ruling the restored Roman empire, through the *subjugation* of its original pagan elements to the creed of the apostate church, and to the dictation of

the pope, as "king of kings." Charlemagne was the light, and life, and glory of the papal church, in his day; he sat upon the first throne of the so-called "Holy

The Angel

And the Chain.

Roman Empire," as the supreme head of the leopard beast. This series of seven royal Houses or heads of the "Holy Empire" (as identified on pages 34, 108-129) clearly forms the "chain" by which paganism or the "great red dragon" was degraded from office and from influence—bound in physical, mental and spiritual slavery to the Roman church, for a term of 1000 years.

The judgment given to "them"—"they" who "sat" or ruled on the "thrones"—evidently was the supremacy they enjoyed in the empire during their several reigns, and the use they made of it in the condemnation and

punishment of the Christian martyrs for "heresy"—permitted by God and enjoyed by the papacy.

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God," etc.—The original term for soul, both in the Old Testament and in the New, has three distinct significations; meaning (1) *a being*; (2) the *life* of a being; or (3) a certain state of feeling in a being. As: (1) "man became a living *soul*" (being); (2) "What shall a man give in exchange for his *soul*" (life); (3) "Whatsoever ye do, do it *heartily*, as to the Lord,"—a state of feeling; and the term has these various renderings in both Testaments. The correct rendering here, as given in the *Emphatic Diaglott* and other critical versions, is *persons*; for it was the martyr race, as such—a great company or class of persons,—that John was shown, here. In symbol they are "beheaded," therefore they are *symbolically* dead, only. He had seen the same thing, differently illustrated, under the fifth seal, and a comparison will help us here (see vol. i., pp. 225-6).

Readers are too apt to take too narrow, detailed views of this symbol. For instance: if a painter were to attempt to illustrate the martyr age of prophecy, he would *particularize from history*; outlining scenes of actual persecution; showing persons chained to the stake, or bowed at the block before an executioner, axe in hand. Such detail should not be expected in prophecy, and is not found there: it is historic ground.

This scene exhibited to John is not of individual execution, nor of any particular mode of executing the victims of Inquisitorial arrest. The vision of prophecy has a broader scope than that, taking in the centuries of martyr woe in the *lives* of that hunted and harassed race; and not including the agony and article of individual death. Accordingly,

under the seal-symbol of the same period. John was not shown chains and fires, racks and thumb-screws, as if to picture the *last* scenes and agonies of individual martyrs; for there were sufferings that preceded those, and surpassed them: years of hidings and wanderings, exposures to storms

and multiplied hardships; anxieties for

**Living Death.** wives and children, who also were without

any certain homes for comfort and for protec-

tion; being hated and hunted throughout the empire like panting foxes in the chase; driven out from "abiding in the inheritance of the Lord, saying, Go, serve other gods;" sought after, "as when one doth hunt a partridge in the mountains." In dens, and in caves, and in solitary places, they hid with their little ones by day, and shared the paltry privilege of the wild beasts that roam for their food under the cover of night. Thus, trusting hourly in God, they escaped a thousand dangers, only with their bare lives. Such sufferings caused death itself to lose its terrors; and only for the truths they held, and the Church and their families which they must leave behind them in the fight, it would have been sweet to surrender and meet death at once, and in any form for Christ. Consequently, the Revelator was shown the larger woe; the *altar* of centuries of suffering, with its life-tortured, *crying* victims beneath: thus portraying not the *act* but the *fact* of sacrifice. It was an altar upon which nations were immolated in life-long agonies of cruel suspense and fear under the iron heel of Rome. So that these longer agonies of living death, were greater than those of any immediate execution.

Thus, though it is true, historically, that the martyrs were literally and constantly "beheaded," and tortured, yet, I trust it is clear to the thoughtful reader, that the Revelator's picture is not the physical death of the martyr, but the civil death and spiritual murder of the martyrs.

As a *people*, they were symbolically "beheaded," in the sense that they were cut off from every natural, civil or religious right. The common, "inalienable right to life and the pursuit of happiness" was fiendishly denied them; and from all the rights of conscience in the worship of God, according to its dictates, as enlightened by a personal knowledge of the Word of God and the guidance of the Holy Spirit, they were also entirely cut off; for they were denied the Word of God itself. And "man shall not *live* by bread alone; but by every word that proceedeth out of the mouth of God" (Matt. iv. 4): robbed of spiritual bread they were *exposed* to spiritual starvation; and to all intents and purposes, the papacy is chargeable with, and accountable for, their murder. For twelve centuries the whole martyr race, throughout the so-called "Holy [!] Roman Empire," were LEGALLY, CIVILLY DEAD, "beheaded;" having no rights, personal, moral, religious or civil, which the government, the great apostate church, or any member of its communion, were bound to respect. Being, to the Roman harlot,—alas,—but *dogs* and *swine* for slaughter.

"And they lived and reigned with Christ the thousand years,"—What thousand years? surely, no other than those while the dragon was bound. In the first instance, where the binding was introduced, we have the period correctly given indefinitely—*a* thousand years. But in every subsequent reference, the definite article is present in the original; assuring us that there is but one thousand-years' period to be accounted for.

But some one, who may not yet feel quite at home with symbolic language, or who may be somewhat obtuse to its figures, may say here: But you have been showing that "they," the martyrs, were *dead*—symbolically beheaded; and now we are told that they *lived* all through the period

How will you *explain this away*? Brother, there is absolutely nothing to explain out of *the text*: but popular misconceptions of the symbolic scope of the prophecy, I grant, *must be explained away*; and a lot of explanation is often necessary to accomplish it, and secure any real understanding of the subject. Let us exercise a little mutual patience. Listen, while I cite a parallel passage to prepare the way onward. The Apostle Paul speaks of just such a *death*, "crucifixion," while *he* yet lived; (and I will leave the reader to explain any imagined difference between symbolic beheading and symbolic crucifixion;) he says: "I am DEAD *to the law* [i.e., legally dead], that I might *live* unto God. I am CRUCIFIED *with Christ*: nevertheless, I *live*: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God" (Gal. ii. 19, 20). No one with half an apprehension of Scriptural figures, surely, will fail to comprehend the living death which the Apostle here describes. And it is equally clear that the martyr hosts were dead in the same way, and even more so. For they were not only dead to the law of Moses, as was Paul, but to the law of the "Holy [!] Roman Empire" as well. Yet they rejoiced in Christ that they were accounted worthy to suffer as they did for His name. "Killed all the day long; we are accounted as sheep for the slaughter," they could truthfully say, with the Apostle, yet, "in all *these things* we are more than conquerors through Him that loved us" (Ro. viii. 36, 37).

So there was nothing at all to explain away, was there brother? concerning the living death of the martyrs, in the millennium which is already in the past. Well, if no one accuses *Paul* of "explaining away" the millennium, by the saints *living* with Christ during that time, I will venture to

quote him on their *reign* with Christ, during the same period. For, if Paul was right in his preaching at the house of Jason, “contrary to the decrees of Cæsar, saying that there is another *king*, one Jesus ”

**Precedents**                      saying that there is another *king*, one Jesus ”

**Established.**                (Acts xvii. 7) ; and if he was right in applying Isaiah’s prophecy of *His rise to reign* over the Gentiles to the Gospel day (Ro. xv 8-12), how will it be straining figures if we find the Revelator’s company not only *living* with the King, but in the same sense *reigning* with him, at the same time. Paul establishes the precedent ; hear him :—

“ Ye *have reigned* as kings without us ; and I would to God ye did [still] reign [*i. e.*, that ye continued in that exalted relationship—not having fallen back in any wise], that we might, *reign* with you. For I think that God hath set forth us the Apostles last, as it were *appointed unto death* : for we are made a spectacle unto the world, and to angels, and to men.” . . . Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place ; and labor working with our hands ; being reviled, we bless ; being persecuted, we suffer it : we are made the offscouring of all things unto this day ” (1 Cor. iv. 8-13).

How exactly after this Apostolic precedent were the martyr experiences for that 1000 years of the papal supremacy ! Expatriated by every nation of the empire, they could

only, but truly, say, “ Our citizenship is in heaven ; from whence also we look for the

**A Spiritual, but**                heaven ; from whence also we look for the

**Actual and**                    *Saviour* ” (Phil. iii. 20)—“ the King of

**Real, Reign.**                Israel ” (John i. 49). Driven from mountain to mountain, and from valley to valley, while they had verily to “ suffer all things,” yet they had peace with God, and *reigned with Christ*, as truly as did their Corinthian predecessors. They were “ fellow citizens with the saints, and of the household of God ” (Eph. ii. 19) ; and were “ complete in Him who *is* [not shall be] the head of all [genuine, legitimate] principality and power ” (Col.



ii. 10); "angels and authorities and powers *being* [not shall be] *made subject unto HIM*" (1 Pet. iii. 22); they were already (not yet to be) "a *royal priesthood, a holy nation*" (1 Pet. ii. 9), even "*kings and priests unto God*" (Rev. i. 6; v. 10); Who had already "delivered" them "from the [fleshly and greatest] power of darkness," and had already "translated" them (*cis tēn basilician tou huion tēs agapēs hautou*) "*into the kingdom of His dear Son*" (Col. i. 13).<sup>\*</sup> If they were thrown *out* of citizenship by the crumbling kingdoms of earth, they were taken *into* a better fellowship by the third, *growing* stage or phase of the "kingdom of God" (Mark iv. 26-32). Surely, as God sees and pictures it, "they lived and reigned with Christ the thousand years."

"But the rest of the dead lived not again until the thousand years were finished."—I. This passage is thought by some to be an interpolation, and has caused not a little discussion. The doubt concerning it, however, founded on the fact of its having been omitted in some manuscripts, admits, as is the case in most textual differences, of fair and reasonable explanation. Probably there are few genuine passages that have not some omission in some out of the great number of manuscripts. It is said that in the narrow columns of the manuscripts, the similar expressions of the *last* clause of our fourth verse, and the *first* clause of our fifth verse, close lines with periods, and exactly alike (and might easily be mistaken, the second for the first, by the copyist)—in a manner as follows (I give the English words, with the Greek arrangement):—

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<sup>\*</sup> Of course it must be understood by all that this positively declared kingdom of Christ is the Gospel reign--the most absolute sovereignty known to man, controlling his very thought, desire, will, and not external actions only. It is the "*Stone of Israel*" (Gen. xlix. 22-24) that was cut out of the Hebrew hill without hand (Dan. ii. 34-45); and is to be delivered up to God, at the Second Advent (1 Cor. xv. 24-28); Who will then *set it up* as "*a great mountain,*" to fill "*the whole earth;*" and endure "*for ever and ever,*"

“they lived and reigned with the  
Anointed One the thousand years.  
But the rest of the dead not lived  
till were ended the thousand years.”

It will readily be seen how easy it would be for a copyist to miss the *last two lines*, his eye, as it ran back from his copy, catching the *second* THOUSAND YEARS, instead of following entirely up to the first, his proper commencing place.

The passage is found in the *Codex Alexandrinus* (of about the first half of the 5th century—British Museum); in the *Codex Vaticanus* (of about the end of the 7th or beginning of the 8th century); and in the *Codex Ephraemi Rescriptus*, No. 9 (probably of the 5th century—National Library, Paris). But it is *not* found in the *Codex Vaticanus*, No. 1160, of the 11th century;\* in the *Codex Sinaiticus* (4th Century—St. Petersburg); nor in the *Peshito Syriac Version*.†

There is no textual objection to the passage that I discover, neither is it questioned by any col-  
Very Generally  
Counted Genuine.
lator or commentator to my knowledge—  
Griesbach, Lachman, Tischendorf, Tregel-  
les, Scrivener, Westcott and Hort, T. S.  
Green, Alford, Clarke, Fausset, etc., all accepting it. The  
*Cottage Testament*, the *Annotated Bible*, and the *Critical*  
*English New Testament* give it without comment; and I  
have ten translations before me, every one of them giving it  
except the Syriac. And it is said that all quotations of the

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\* The Vatican MS. of the 7th century is not in evidence, since, with age and usage, "it has lost from its beginning 46 chapters of Genesis, of the Psalms from 106-138, and from the end, part of Hebrews, the Catholic Epistles and the *Apocalypse*."

† The earliest MSS. of this version, also, are not in evidence, by being *without the Apocalypse*, Jude, 2nd and 3rd John and 2nd Peter. See Murdock's *Syriac N. T.* Append. II., *Our Bib. and Anc. Manu.*, KENYON, *in loco*.

*fathers* of this place, support it. All which seem to leave no reasonable critical doubt of its genuineness.

II. As to what parties are meant by the phrase "the rest of the dead," the ready, prevailing answer is, "the (literally) dead in general" (the martyrs in this view constituting the first class), else, "the wicked dead." This opens a very different question—an expositional matter; and I am forced here to take issue with the prevailing view. I do not think a single logical or Scriptural reason can be given for such a hasty conclusion; nor do I remember ever to have seen any attempt at one. It is rather a taking for granted, even so important a consideration, and apparently without a thought of any necessary connectional proof.

Other classes of the righteous (literally) dead *cannot* be meant, from the positive testimony of 1 Cor. xv. 51, 52 and 1 Thes. iv. 14-17, that "*all*" Symbolic Death, In Textual Relation, Must be Meant, the righteous dead will rise together, and all the living saints shall be changed, at the sound of "the *last* trump,"—at the descent of Christ,—a single, united resurrection and translation of all the saints, in both passages. And the wicked dead, (in a general and literal sense) surely, are not to be understood from any single word or statement in this connection or in related chapters.

But some class *symbolically* dead,—dead in a manner similar to the *first* class, and clearly embraced in the *prophecy*,—beyond all question, should be looked for; and some valid reason, also, should be found in support of its identification. Both are at hand—I speak confidently, in affirming it: give attention while I show it.

III. There are four distinct classes of the symbolically dead, so *prominently* set forth by the Revelator in connection with the 1000 years' period, as to leave no occasion for mere conjecture, as to the historic identity of either of them :—

Four Classes  
Were Dead.

(1) The *apostate church*, called Jezebel—dead “in trespasses and sins ;” but alive to the empire, and to the world.

(2) The *true Church*, called “the remnant of her seed”—expatriated, and “beheaded,” dead *legally* to the empire and to the world ; but alive unto God, and reigning with Christ.

(3) The *pagan portion of the empire*, called the dragon—dethroned, “cast out” of empire and “bound,” dead *legally* to the “Holy Roman Empire,” as well as to God and truth.

(4) The *Old and New Testaments*, called the *Two Witnesses*—dead *legally* throughout France, “the street of the great city,” though alive in secret to the Church.

Both the second and third classes—the true Church, and the dragon—were obnoxious to the “Holy Roman Empire,” and both were *legally slain* by that great Church-State power, throughout the length and breadth of its empire, *for 1000 years!* While the Two Witnesses were as effectually slain, legally, throughout France, by the *revived* dragon, loosed from his chained inanimation in the pit, *at the close of the 1000 years!* Thus : (a) The 1260 years' period measures the death-state of the true Church, or martyr race, under the supremacy of the leopard beast and the “Holy Roman Empire.” (b) The 1000-years' period measures the death-bound state of the pagan race, under the supremacy of the leopard beast's seven heads—the “Holy Roman Empire.” (c) The three-and-one-half years' period measures the death-state of the “Two Witnesses” in one of the *streets of Babylon*,—France,—under the rage of the loosed dragon.

I therefore confidently answer the question, that the pagan race, having been fought and conquered, bound hand and foot, mentally and spiritually, by the papal party, logically constitute the "rest of the dead," that were loosed from those bonds at the close of their *sheolic* or abysmal period. They *lived* not again "until the thousand years were finished, when they were "loosed"—a plain reference to the *symbolic death* of the class which the period *limited*, or *bound*; besides, the period was given for the express purpose of measuring the *dragon's* abysmal condition. And, as I have also shown (page 383), "*abussos*" itself is a symbol of death. The pagans had been "baptized into death"—the Roman *abussos*—not, to be sure, in the Christian sense of that operation, but analogously, and were actually, throughout the empire, symbolically, legally dead unto the "national idol" and all their other inanimate gods.

And, further, this inanimate, death-condition of the dragon *while bound*, (as I have shown, pages 324, 325) is expressly so explained by the Revelator (chapter xvii.), as follows: "The beast that thou sawest *was*, and is NOT; and shall *ascend out of the bottomless pit*." He "*was*," or he lived (in the symbolism) while an independent, active factor in the empire. He "*was not*," or he was dead (in the symbolism) all the while he was bound, and withheld from active participation in the government of the empire, by the papacy. And, at the close of the 1260 and 1000 years' periods (1791), he *ascends out of the bottomless pit*,—out of his abysmal inanimation,—he *lives again*, as an active factor in the national life, and immediately reinaugurates the old "war in heaven." He slays the "Two Witnesses," as well as 100,000 of his old enemies the Catholic priests; so that they are as dead in France as he had been in the empire. And

under that *revived paganism*, the "Two Witnesses" lay speechless and *dead* throughout the "Infidel Republic," so that "they of the people and kindreds and tongues and nations" saw "their *dead bodies* three days and a half," not allowing their burial. Of these facts we found, in their places, ample historic proof.

Thus we settle, it seems beyond question, the identity of "the rest of the dead," not from conjecture, but from the absolute requirements of the prophecy and the facts in history. When the martyr company were killed, or incapacitated for civil life and the exercise of any religious privileges throughout the inhabited portions of the "Holy Roman Empire," they found Christ in the fulfillment of all his promises in the almost inaccessible mountains, and out-of-the-way places; and, as compared with the treatment and appreciation of other kings, "they lived and reigned *with Christ*," even as "kings and priests *unto God*." They too, like "the Captain of their salvation," were made "perfect through sufferings" (Heb. ii. 10): "killed all the day long," yet they "lived" with Christ, on the very highest plain of Christian experience—they "*reigned*," the Revelator will have it, and correctly; for what should a *priest* "unto God" do but *live* with Christ; and what else should a *king* "unto God" do but *reign* with His Son who, himself said: "And I appoint unto *you* a *kingdom*, as my Father hath *appointed unto me*; [for what purpose?] that ye may *eat and drink at my table* IN MY KINGDOM, and *sit on thrones judging the Twelve Tribes of Israel*" (Lu. xxii. 29, 30)\*: Who said to Peter (as representing the Apostleship), "And I will give *unto thee* the keys of the *kingdom* of heaven; and

\* Please carefully compare 1 Cor. x. 16, 17; also Isa. xxxii. 1, 2, 15-20; Matt. xx. 1, 2, 23-27; xix. 27-29 with *Mark and Luke in loco*; John xx. 21-23; 1 Cor. iv. 19-21 to v. 1-13, etc.



whatsoever *thou* shalt bind on earth *shall be bound in heaven* : and whatsoever *thou* shalt loose on earth *shall be loosed in heaven* " (Matt. xvi. 19) : Who said concerning any rebellious brother, " If he neglect to hear *the Church*, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever *ye* shall bind on earth shall be bound *in heaven* ; and whatsoever *ye* shall loose on earth shall be loosed *in heaven*. . . For where two or three are gathered together **IN MY NAME**, *there am I in the midst of them* " (Matt. xviii. 17-20) : Who said of their associated power outside the Church : " Behold I send you forth as sheep in the midst of wolves. . . . And ye shall be brought before *governors and kings* for MY SAKE, for a *testimony against THEM and the GENTILES* " (Matt. x. 16-18) : and again, **The Great Commission.** in the great Commission, He says : " *All power is* [not shall be] *given unto me in heaven and in earth* : go ye **THEREFORE**, and teach *all nations* . . . teaching *them to observe* all things whatsoever I have *commanded you* ; and, lo, *I am with you alway*, unto the end of the world " (Matt. xxviii. 18-20).

Tell me, ye teachers in Israel, will ye be " blind guides " to the Gentiles ? Will you say, after consideration, that the above literal words of Jesus to the Apostles do not, in spirit and letter, illustrate and confirm this exposition of His declarations to the Revelator as to the time and symbolic character of the martyr reign ? Was it not enough that the Jews rejected a present King, at the beginning of the dispensation, saying, " We will not have this man *to reign over us* " (Lu. xix. 14, 27), that we Gentiles should spurn exactly the same " reign " ? Did not Jesus expressly condemn those who rejected that proffered First-Advent reign " (verse 27) ? How can He, then, excuse us Gentiles, later in the age ?

As to the poor pagans, they were less favored by their gods, than were the rejoicing martyrs. Their death (to the empire) was uncompensated, however much they may have had of faith in, or works among, their gods of insensible wood and stone. And when those pagan worshipers "*were not*," because legally suppressed, mentally chained, and symbolically *slain*, by the heads of their leopard enemy, those idol-gods, of course, were deadlier still than they. How could *they* be said to live or reign with gods that were, even literally, dead; which could neither sympathize with, comfort, nor deliver them? Their case was totally unlike that of the martyrs and the living Christ, whom they served. And, as said, they "lived not again until the thousand years were finished;" then they were "loosed" out of their "prison," and lived and flourished in war, and in gigantic efforts, as I will soon show, to deceive the nations as of old.

"This is the first resurrection."—These words evidently refer back to the last words of verse four, as by the construction the words, "the rest of the dead lived not," etc., are made parenthetical. *What* is the "first resurrection"? Evidently the living of the slain souls immediately before mentioned. Dr. Smith, writing in the *Complete Commentary (in loco)*, also takes this view. He says: "This, which is described in verse four, not the living again of the rest of the dead."

It is a "first resurrection" symbolically; for not only is that the rule of the book, as repeatedly shown, but it is in this symbolic book alone, of all the sixty-six books which compose the canon of our Scriptures, that "first resurrection" and "second death" (which we will have again, presently) are found at all. This would seem at once

Relatively  
Symbolic.

to settle the question of its symbolic nature, here, since the world were left for 4000 years without a hint of any such distinctions. The "second death" was treated in the place of its first occurrence (chapter ii. 11—vol. i., pp. 81-83), and shown to relate, not to a second literal dying, but to *penal* death, called "second" in figurative contrast with the prior state of being "dead in trespasses and sins," which *figurative condition* was the cause of the penalty, literal death. For in the Scriptures we frequently find the phrases, "dead in sin" and "in trespasses and sins," \* as a symbol of man's natural or willful opposition to the will of God.

Though it is anticipating the subject, somewhat, I should elaborate the view in this connection. Adam *first* died to God (symbolically), through his sin or trespass, before he could die *penally*, through the judgment of God.

The reader will see this readily, and recognize the necessary relationship of the two terms to each other; i. e., *first*, a voluntary death *in sin*, demands a "second," *penal* death *for* that sin; and this is a necessary order. Adam was figuratively dead to God in his transgression; and penally and legally so when *condemned*, driven out of Eden, his inheritance heavily cursed, and he deprived of any further access to the "tree of life." But, notice, he was not yet dead in the full sense of this second condition (which only *commenced* with the *penal* act of expulsion), nor would he be "UNTIL," † the final point of the sentence should be reached; namely, in the "dust" out of which he was taken—absolute death.

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\* Matt. viii. 22; Lu. xv. 24, 32; Ro. vi. 11; Eph. ii. 1, 5; v. 14; Col. ii. 13, 20; iii. 3; 1 Tim. v. 6; 1 Pet. ii. 24; Jude 12.

† Please consult the original and only general penalty of God's law—never since *amended* nor *increased*—as expressly stated by God himself, Gen. iii. 17-19 Endorsed, Job xxxiv. 15; Ps. civ. 29; Eccl. xii. 7; Ro. v. 12, etc.

And, on the other hand, neither was he alive to God in the fuller sense of the term, while yet in obedience in Eden; nor would he have been, nor will the Church of to-day be, until immortality—the fruit of eating of the “tree of life”—the life of God was, or is, reached. Sin brings both the Divine, inexorable sentence, and the burden of the equally rigorous curse—a galling condemnation; this is symbolic *death*, and properly so called because it is a part of the death penalty. Going on, impenitent and unforgiven, this depleting condemnation brings the final, dust condition—*death absolute*—of itself, alone, if there be no anticipating extra judgment. These several conditions in human experience may be helpfully illustrated by the following diagrams, which, please carefully consider: (1) A diagram of the Two Individual Deaths of Scripture. (2) A Diagram of the Two Individual Resurrections of Scripture—opposite this page. (A third diagram will be found on page 473.)

	If it were otherwise, so that trespass death and penal death should not be counted relatively, as
<b>A Third Death</b>	the first and second deaths intended in the
<b>Nowhere Found</b>	Revelator's references,* then plainly, there
<b>In Scripture.</b>	would be <i>three</i> general Scriptural deaths to look after—a third, as well as a “second.”

But what passage, in or out, of the Revelation, intimates or fairly or logically attributes a possible third death to any one individual? The Revelator's symbolic references are always correct, apt, and true to all other parallel Scriptural allusions. His reference in chapter ii. 11, “shall not be *hurt* of the second death,” (see volume 1., pp. 81–83) is unquestionably to a penalty *threatening* any

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\* I speak now of his references to second individual death, only, not to those of systems. For there is another “second death”—the casting into the “lake of fire”—soon to be met, which is of an entirely distinct order—of systems or of a *national* character; and which will be fully treated and also illustrated when we reach it (chap. xx. 4; xxi: 8).

# DIAGRAM OF THE TWO INDIVIDUAL DEATHS OF SCRIPTURE

## DEATH THE PENALTY FOR SIN. (IN TWO PHASES)

### DEATH IN SIN.

#### THE FIRST DEATH. (Eph 2:1-6)

#### "THE SECOND DEATH." (Rev. 2:11, 20:6)

EXPULSION. (First Phase)

EXECUTION. (Second Phase)

Man in Eden	Cast out of Eden.	Returned to Dust.
Sin and Its—	The Condemnation State.	Penalty Fully Executed
—Sentence.	(Symbolic Death)	(Literal Death.)

# DIAGRAM OF THE TWO INDIVIDUAL RESURRECTIONS OF SCRIPTURE.

## RIISING OUT OF SIN.

### THE "FIRST RESURRECTION." (Eph 1:6, Col. 2:12, 13)

## RESURRECTION THE REWARD OF RIGHTEOUSNESS. (IN TWO PHASES)

### THE SECOND RESURRECTION. (LIONG 39,40,44,54, 1COR 15 42-48)

EXPULSION.

CONVICTION.

RECONCILIATION. (First Phase)

GLORIFICATION (Second Phase)

Z	Out of Eden	Conversion	"Born of Water;"	"Born of the Spirit."
W	Under Sin and	and	Received into Fellowship.	Received into Paradise.
D	—Sentence.	Pardon.	Sanctification, Justification. (Sym Answer)	Eternal Life— Kingdom of God





failure of the Christian to overcome; but to be escaped by his overcoming. Threatening, not some *new* difficulty, or the operation of some new law written somewhere against him, but the whelming forces *already upon him*, and against which, through GRACE—unmerited favor—he struggles for life. For it cannot be said of one, "he shall not be hurt of the first or *trespass* death," under any possible conditions or efforts. The "sting" of the first death is, indeed, prescribed for by sovereign grace, and may be healed by obedience, but its "hurt" cannot be excused, nor escaped; nor the fact of its infliction denied. When the Apostle was walking on the water to meet the Lord, it was the waters about his feet that threatened the failure of his faith. Jesus would not have said to Peter then, Hold fast thy faith and the waters of *Jordan* shall not engulf thee; for it was the waters of the Sea of Galilee upon which he was trying to walk and which he must overcome, or be "hurt" of them. Peter was doubtless drenched and chilled, and all that; but he had the overcoming faith and, clinging to Jesus, he was not "hurt," in the sense of the text, for he was not *drowned*.

Thus it is seen that not to be "hurt" of the "second death" does not necessarily imply immunity from any experience therewith, but rather a final victory over it; even that triumphant song "that is written:"

Not "Hurt" as to  
Final Issue.

"Death is *swallowed up* in victory! O Death, where is thy sting? O Grave, where is thy victory?" But some man will say, How can one be dead and not "hurt"? Knowest not thou the Scripture which saith of the dead "overcomer," He is not *dead*, but *sleepeth*? he shall rise again? For it is noted in Scripture that this second death, though a penalty for the voluntary first death in sin, is legally robbed of its power to hold from final redemptive revival to *eternal life*,

through a like voluntary "first resurrection" from sin, to "walk in newness of life," or obedience.

I earnestly commend to the careful thought of the reader this only possible symbolic view of the "first resurrection," and its harmony with the only possible "second death" that will meet the requirements of the case and of all Scripture. For this second death, while logically related to the first death and first resurrection of this prophecy and many other Scriptures, has absolutely no logical connection with the casting into "the lake of fire." It was a danger besetting the Smyrniot Church, which only the "overcomer" could escape. But the "lake-of-fire" condition could not threaten that early Church, since it did not exist for fourteen hundred years after the close of the Smyrniot age. And to pledge "overcomers" in Smyrna against being "hurt" of the "lake of fire" would be equal to pledging Peter immunity from the waters of the Polar Sea, while struggling and ready to sink in the Sea of Galilee.

With Adam, the federal head of the race (both physically and representatively so), all his posterity were excluded from Eden, and from any further access to its "tree of life." So that all mankind in their natural, out-of-Eden state, are thus penally dead to God; and on the sure road back to "dust" from which their representative head had been taken. How then, while in this cast-out but probationary state—*dead* in sin; awaiting the final, full execution of the penalty—can they become again spiritually alive to God, and place their feet again in the sure road to the life of God,—eternal life,—but by a spiritual revival—a "first resurrection"—to a holy temporal life, typical of a second, real resurrection from real death into that holy eternal life hoped for? The view, as shown in the diagrams, seems too clear for possible mistaking: the "first resurrection"—from

death in sin, conversion—brings a new, holy temporal life, typically, as the second resurrection—from physical death—brings the gift of God—the new, eternal life, antitypically, really.

The seeming impossibility, from a merely human standpoint, of the martyrs living such devoted, holy lives, under their dreadful sufferings, as to be said to *live* and *reign* with Christ, makes the prophecy of such faithfulness on their part all the more wonderful. And this marvel of faith, in those dark and awful days, is really the reason of giving it; because unenlightened men would say that those persecuted people, being bereft of all human sympathy, would refuse to believe in the sympathy and love of God; and so would themselves apostatize. But not so: the martyr company, throughout the thousand years of persecution, though hunted like beasts of prey,—thoroughly dead to the empire and to worldly and selfish desires,—were so much the more alive to God, and rejoicing that they were counted worthy to suffer for Christ.

"Blessed and holy is he that hath part in the first resurrection."—Here is the very best confirmatory evidence of the correctness of the view herein presented. The peculiar characteristic of those having experienced the "first resurrection" is *holiness*, not *immortality*. The impelling force is spiritual, not physical, as necessary in physical resurrection. Holiness inheres in the volition of the quickened individual; while the omnipotence necessary to a physical resurrection at the last day inheres wholly in the Quickener. This is a very great difference. To rise out of death in trespasses and sins is a manifestation of imparted spiritual power; while many resurrections from literal death could not confer it. A literal revival confers physical perfection upon the holy; but requires an almighty,

superadded power to accomplish it. Therefore, a physical resurrection cannot be of the "*first*" order; but is of the *second*. Besides, in the very nature of things, the "*first* resurrection" must be a revival from the first death; and the necessary second resurrection must, then, be a revival from the "second death."

"On such the second death hath no power."—Against the holy, penal death is Divinely limited! Glory to His name! And in this manner: "The *sting* of death is sin"; and "all have sinned"; and thus it was that "death passed upon all men." Again, "the strength of sin is the law" (1 Cor. xv. 56). But, hear it, "Christ is the *end* of the law [and therefore of its penalty] for righteousness *to every one that believeth*," or is holy (Ro. x. 4). "Christ hath *redeemed* (*them*) from the curse [or penalty] of the law"—making their revival from the power, or "strength," of the law *possible* (Gal. iii. 13). So that "against *such* there is no law"; being "led by the Spirit," they are not under [the power of] the law (Gal. v. 18, 23) by right, but, for a time, by Divine permission. "For the law of the spirit of life in Christ Jesus *hath made* (*them*) *free* from the law of sin and death. . . . If the Spirit of Him that raised up Jesus from the dead *dwell in you*, He that raised up Christ from the dead *shall also quicken your mortal bodies by His Spirit that dwelleth in you*" (Ro. viii. 2, 11).\* Thus the resurrection, or *redemption from death*, secures the holy from its power or "hurt."

The law justly demands the death of its violators; but at that point its sovereignty is ended at the will of Him who, "through death," hath forever destroyed its power to hold in death. No Divine effort has been made to avoid this just claim of the law upon man's life, and prevent him,

\* Add John vi. 39, 40; 44, 45; 53-58, 63.

sooner or later, from *dying*. The objects of Christ's voluntary death, after His holy life (upon which the law had no claim) was to magnify the law of God to the same extent that man had sinfully dishonored it; and

<b>With the Holy.</b>	thus destroy its <i>after-death</i> claim upon all
<b>The Law's Claim</b>	who, in obedience to the Gospel, and in de-
<b>Ends at Death.</b>	ference, also, to the violated law, turn from

sin to holiness during the remainder of life, (or while the law hastens not to execute its claim); redeeming them, not from dying,—an unchallenged claim of the law,—but from death; rescuing them from its satisfied embrace, through a glorious resurrection like His own. In other words, since the "*sting of death*," which is sin, is withdrawn *through holiness*; and the "*strength of sin*," which is the law, is "*ended*" in Christ, it may very aptly and truly be said, that "the second death hath no power" to "hurt" or *continue operative* upon the Lord's purchased people who, through holiness, have broken the *continuous* power and effects of the *first* death (in sin) upon their individual lives. They are not hurt of the "second death" because no *permanent* injury is done them: they rise in Christ "*more than conquerors*"—eternally glorified—immortalized, saved.

"But they shall be priests of God and of Christ, and shall reign with Him a thousand years."—Here is a repetition for a desired effect. The martyr hosts were neither "priests," nor did they, in any sense, "reign," *with men or nations*. For they were, by them, hated outcasts, and counted as "the offscouring of all things"; and the natural man, as I have said before, would conclude that the whole hunted, persecuted race would quickly perish. But not so—far from it. For, as has been well said, "the blood of the martyrs was the *seed* of the Church." And throughout that awful millennium of blood, as a people, they lived, and rejoiced, and triumphed, in Christ—the marvel of history

and of Christianity. *They reigned!* For “unto God” and unto Christ, they were a “royal priesthood,” offering up “spiritual sacrifices, acceptable to God by Jesus Christ” (1 Pet. ii. 5). And as surely as men saw their sufferings, Heaven beheld in their patience and fortitude their loyalty to God, and ther “royal” triumph—ay, their “reign—with Christ.” Read their glory-inspiring testimonies, springing out of their painful histories, and doubt it who can. As the passing centuries have demonstrated that Christ lived and reigned in every fulfilling jot and tittle of His Word, to the constant confusion and destruction of His enemies, so lived and reigned *with Him*, that great martyr company, all those awful years, from A. D. 791 to 1791. Christ and His Church won the long-drawn conflict. Romanism went to the wall in the close of the 18th century. And the free banners of the Church were thrown to the breezes, all round the world, during the 19th. The 20th century comes in booming with the evidences that David’s throne endures, and that his Son reigns “*in the midst* of His enemies” (not after their *destruction*). All lands, at least nominally, acknowledge His might; and all nations open their doors, to-day,—some of them closed for centuries,—to His messengers of light and peace. See what a century hath wrought for civilization, for missions, and the Bible! Glory to His name, for ever!

This reference to the 1000 years is the fifth thus far in the chapter, and, doubtless, as in the other instances except the first (where, in its introduction, naturally, the indefinite should be used), should here have the definite article, as given in the Syriac. The *Revised Version* says that some of the ancient manuscripts give it, and there is little doubt that it was omitted by oversight or careless copying. The thousand years, i. e., of the papal supremacy and of pagan

No Other 1000  
Year's Period.



—dragonic—restraint and servitude. For it is clear that there is but *one* thousand years' period in the chapter, and none in any other part of the Bible. And it is equally clear that this one period is that which began, as we have shown, in A. D. 791, and ended when the two Witnesses ended their testimony in sackcloth, in 1791. Any attempt, therefore, to establish the doctrine of a still future period for a temporal millennium, or "reign of Christ personally on the earth," breaks down for the want of such a period, stated anywhere else in Scripture, for its foundation.

1. It is nowhere intimated in Scripture that Christ shall reign for 1000 years only. On the contrary, **The Age-lasting** said the Angel of the Annunciation, "He **Reign of Christ.** shall reign over the House of Jacob FOR EVER (*cis tous aiōnas*)," for the ages—meaning the Gospel ages, over which "He is LORD of all," as filling the Melchisedec King-Priesthood. "And of His kingdom," continues the Angel,—as finally "delivered up" to the Father,—"there shall be NO END" (Luke i. 33). Again, hear the Psalmist, as quoted by Paul (Heb. i. 8): "But concerning the Son he saith, Thy throne, O God, *is for ever and ever.*" His reign is thus limited only by the duration of time; as His mediation and human probation are limited. Limited by an indefinite (*aiōn*) age—the Gospel age or ages, now already of more than nineteen centuries duration.

Jesus' reign is clearly upon the throne, and springing from the kingdom of his father David, over MORTAL Israel—David never having had any other to leave his heir; and Jesus heiring, so far as the Scriptures inform us, no other but his. As I cannot follow this thought at length here, I present below a few passages of Scripture for which I earnestly solicit a careful comparison. In them, we have, in my judgment, the most incontrovertible evidence that this

reign is accomplished during His present, personal mediation, priesthood and royalty in heaven (not Palestine), and began and will end with the Gospel ages.\*

For the Greek term, *aiōn*, rendered age, course, world, eternal,† and with *eis*, for ever, etc., has not, **AIōN Defined.** in itself, the meaning of forever or eternal.‡ Literally, it means "an indefinite period of time, past, present, or future" (*Emp. Diag.—app.*) It means, strictly, an age or dispensation without reference to any certain number of years; and would not have been a term chosen to qualify a reign limited to exactly 1000 years. This must appear at once to my thoughtful readers. Evidently, Jesus' *predicted* reign is measured exactly by the age or period of His priesthood, which is limited not by a definite millennium—for He has already exhausted nearly two in the Holy place,—but by the Gospel age of sin, mediation and pardon; by the antitypical Melchisedec office of priest-king.

And notice: it was not said that *Jesus* reigns for 1000 years, but that the beheaded saints **Saints' Reign,** reigned *with Him*, such a time-limited **Not Christ's** period, (during His age limited reign). An **Measured.** apprentice works with the master workman three years: do those three years limit the work of the master, as well as that of the apprentice? Certainly not. The master workman devotes the period of his

\* Psa. ii. 1-12; lxxxix. 1-6, 24-37; cx.; cxxxii. 8-18; Zech. vi. 10-13; xiii. 6-9; xiv. 1-9: with Acts ii. 30-36; xiii. 32-34; and 1 Cor. xv. 24, 28, etc. See also Appendix B.

† See margin of *Revised Version* for Eph. iii. 11; 1 Tim. i. 17.

‡ Dr. Strong thus defines *aiōn*: "Properly, an *age*; by extension, *perpetuity* (also past); by implication, the *world*; specifically, (Jewish) a Messianic period (present or future):—[being rendered in the Common Version] age, course, eternal, (with *eis*) for ever," etc. —*Dict. Greek N. T.* See McKnight, note 3 on Rom. xvi. 25; Eph. iii. 11; and note 2, Tit. i. 2. Also Dr. Clarke on last two passages.

life—an age (his age ; the years unknown)—to his business. The apprentice works *with him* only three years. So the saints—i. e., the martyrs—according to the statement, reigned *with Christ* only 1000 years (in the sense of the prophecy), or during their legal expatriation by the kings of the earth.

2. No Apostle in any other writing or reference to  
**No Other 1000** Jesus' exaltation and glory, that has reached  
**Years in the** our times, has ever mentioned a 1000 years'  
**New Testament.** limit. And this is a most remarkable omission, if the doctrine of a future millennial reign is taught in the 20th of Revelation as pre-millennialists hold. Besides the passage from the Psalms quoted above from Hebrews, making the reign of Jesus age-lasting, instead of millennial, all other statements of David's  
**David says Age.** are to the same effect. Speaking of Christ the "King," he says, "He shall abide before God *for ever*" (Psa. lxi. 6, 7). Again, speaking of Christ's *rule*, and the willingness of His subjects "in the day of His *power*," he says, "The Lord hath sworn, and will not repent, Thou art a priest *for ever*, after the order of Melchisedec" (Psa. cx. 2-4). And, referring to the twelve Apostles, he says, they "shall also sit upon thy throne *for evermore*" (Psa. cxxxii. 8-14). In no place does he mention a millennial period ; but insists, "The Lord shall reign *for ever* [for the age], even *thy God*, O Zion, *unto all generations*"—i. e., throughout all *time*—(Psa. cxlvi. 10).

The prophet Isaiah also says :—"Of the *increase* of His government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even *for ever*"—for *the age* (chap. ix. 7). There can be no "increase" of the Christian kingdom after the Second Advent, where

probation and mediation cease; and where there are no more sinners to recruit from (Lu. xvii. 29, 30), nor births to increase the number of the righteous (Lu. xx. 35, 36). Human "*generations*," as the inspired writer says, are its limit. And as to the inauguration of this "government" and "throne" of "peace," and of "judgment and justice," it is from "HENCEFORTH," he declares, referring to the placing of the same "on His shoulder," as "Prince of Peace," as he had said in the preceding verse (6); and, as he confirms, chapter xi. 1-5. (Compare also Mic. v. 1-5; Zech. ix. 9-10; Matt. xxviii. 18-20; Eph. i. 18-23; ii. 14, 22).

But speaking of the "mercies" or throne of David (see Psa. lxxxix. 2-4), Isaiah again says: "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an *everlasting* [age-lasting] covenant with you, *even the sure mercies of David*. Behold, I have given Him for a witness to the people, a leader and *Commander* to the people. . . . For He HATH GLORIFIED Thee" (chap. lv. 3-5). Therefore, as we have God's given "Witness," and "Leader and Commander to the people," we should keep *His commandments*, and thus recognize His reign (John xiv. 15-21; xv. 10).

The "everlasting covenant" to be made with Christ, here, is, beyond controversy, in Isaiah's use, equivalent with what he understood by the "*sure mercies of David*." And, according to the most explicit Divine promise (2 Sam. vii. 12-16; 1 Chron. xvii. 11-14), those mercies relate to the establishment of David's *throne* under Christ, while, David should be *asleep with his fathers*, and therefore prior to the resurrection. Again, according to David's own equally explicit words (Psa. lxxxix.), the "mercy" or *throne*, according to the "faithfulness" or *oath* of God, he (God) was to

*establish* "IN THE VERY HEAVENS" (Ver. 1-3, 37)—not in Palestine; "and *build up* THY throne," said He, "TO ALL GENERATIONS" (ver. 4)—not to all *eternity*. Because in eternity, Christ will have returned from His exalted mission in heaven to earth—his work, so far as we have any revelation on that line, finished; His father David with all the saints restored to life and clothed with immortality through His personal efforts and merits, and, with the kingdom He had thus perfected, "delivered up to God, even the Father," as the eternal Author of salvation, and Sovereign of all kings and kingdoms—forevermore, "ALL IN ALL."

But again, in harmony with these corroborations of Isaiah's use of the phrase "sure mercies of David," the great Apostle to the Gentiles (Acts xiii. 32-34) quotes it as an exact and the best Scriptural epitome of the ancient promise, but immediate purpose, of God, in the *resurrection* of Christ. Overlook these plain facts who can: or deny them, like the "blinded" Jew, who will.

Isaiah was enthused with the oath-pledged coming glory, and writing of the expected plentiful waters, and wine, and milk, seven centuries before the Gospel age, covenant and benefits were due. And therefore it is that we find this whole fifty-fifth chapter glowing with the age-lasting blessing: in fact nearly the whole of the remaining portions of the book, without an intimation of any particular 1000 years of grace and glory. It is the whole Gospel age, the exact duration of which, although faintly outlined in Bible chronology, and by the general signs of the times as given in the New Testament, the Church has never been able to determine. In closing the above chapter, and exalting the Gospel and its privileges above the law, the Prophet continues:—

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, . . . So shall my Word be that goeth out of my mouth: it shall not return unto me void. . . . For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an *everlasting* [age-lasting] *sign* that shall not be cut off."

See also chapter lx., noting vs. 19 and 20; and chapter lxi., which Jesus himself quotes as opening with the Gospel day, noting vs. 8 and 9. It will abundantly reward the reader.

Coming now to Jeremiah, he, also, speaking of the prophetic gathering of the *true*\* *Israel*, symbolically, to *their own land*,† "*in the latter* [or Gospel] *days*‡," says (chap. xxxi. 9-12):—

"They shall come with weeping, and with supplications will I lead them: I will cause them to walk *by the rivers of waters* in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the Word of the Lord, O ye nations, and declare in the isles *afar off*§ and say, He that scattered Israel will gather him, and keep him, *as a shepherd doth his flock*. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and *sing in the height of Zion*, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a *watered garden*, and they shall not sorrow any more at all."

\* See John viii. 37-42; Ro. ii. 28, 29; ix. 7, 8; Gal. iii. 8, 14, 26-29; iv. 28-31.

† See the Prophets' explanations added to above, Isa. xxxii. 1, 18-20; xxxiii. 17-22; xxxv. xlii. 1-4; Jer. iii. 14-19, noting last verse. Eze. xi. 16-20; xx. 33-41; xxviii. 24-25; xxxiv. 11-16, 23-26. And for an *Apostolic precedent* compare Luke iii. 4-6 as answering the symbolic picture of Isa. xl. 1-11.

‡ Compare chap. xxx. 18-24 with Isa. lviii. 8-12; lxi. 1-4; Amos ix. 1-14; Acts xv. 12-17, noting verse 15.

§ Acts ii. 39, and references; Eph. ii. 13, 17.



There is no millennium in this, and yet all the features of blessing, redemption and ransom of that fancied period. But, when seen correctly, it is but the Prophet's *contrastive* view of his own present age eclipsed by the hope of Israel: the law, captivities and judgments under which his people of that age groaned, and the Gospel kingdom and blessings for which they longed: yet, which, as a nation, misunderstanding, they opposed and rejected—when the time arrived and the King appeared—and *lost*: it being taken from them and given to the more appreciative and faithful Gentiles. Continuing, he further says:—

“ I will make a New Covenant with the house of Israel, and with the house of Judah. . . . I will put my law in their inward parts, and write it in their hearts; and will be their God [of course in a new and special sense], and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know<sup>\*</sup> me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more ” (vers. 31-34). “ I will give them one heart, and one way, that they may fear me *for ever* [Heb., all days, or always], for the good of them and of *their children after* them; and I will make an everlasting [*olam*, age-lasting—as Ex. xl. 15] Covenant<sup>‡</sup> with them, that I will not turn from them ” (chap. xxxii. 39, 40).

This is a favorite text with millennialists, and yet, if you challenge a bold assumption, there is not in truth the faintest shadow of millennialism in the whole passage; but a positive age-lasting covenant of blessing promised. And besides, Jeremiah continues in the same connection to associate with this same covenant age, the judgment and righteousness, *and the mediation* of which Isaiah has but just told us; as follows:—

\* Isa. xi. 9; liv. 13; John vi. 45; xiv. 26; 1 Cor. ii. 10; Heb. viii. 1, 11; 1 John ii. 20, 27.

† Chap. xxxiii. 8; 1. 20; Zech. iii. 9; Acts iii. 26; x. 43; xiii. 38, 39; Ro. xi. 27.

Eze. xi. 19, 20; xxxvi. 26, 27; Ro. v. 5; Gal. iv. 6; Heb. viii. 10.

‡ Heb. x. 16; xiii. 20.

"In those days, and at that time, [namely, of the New Covenant and Gospel endeavor], I will cause the Branch of Righteousness [Christ] to grow up unto David; and He shall execute *judgment* and *righteousness* \* IN THE LAND. In those days shall Judah be saved, and Jerusalem† shall dwell safely; and this is the name wherewith she shall be called, THE LORD OUR RIGHTEOUSNESS. For thus saith the Lord: [Ezekiel] David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to do sacrifice continually. . . . If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and WITH THE LEVITES THE PRIESTS, my ministers," ‡ etc. (chap. xxxiii. 15-21).

It will be readily seen, here, that at the same time that David's "man" sits on his antitypical throne, the Levites' "man," or high priest, is to offer antitypical *sacrifices* continually. A plain reference to our Melchisedec Priest-King ministry, in this Gospel age. Therefore this reign upon David's throne is either during this present age, or the antitypical *priesthood* must be carried forward into another age where that throne shall be found! And then, if that age is to be of eternal duration, so must those *sacrifices* continue eternally!! An absurdity that refutes itself in the very statement. Ah, those promises to David and the Levites are already fulfilled in Christ, before all eyes, blessed, that they see.

Ezekiel, also, predicts the (unlimited) *age* or *reign*, the "one heart," the "one Shepherd," and the "New Covenant," etc. He says:—

"And David my servant [Christ] shall be king over them; and they shall have ONE SHEPHERD: || they shall also walk in my judgments,

\* Type, Ex. xxviii. 29, 30; Isa. xvi. 5; xxxii. 1 (Lu. xxii. 25, 30); xlii. 1-4; Matt. xii. 18-20; John v. 21, 22; ix. 39; Acts xvii. 31 (Psa. cxviii. 22-24; Heb. iii. 6-9; iv. 7).

† Compare Gal. iv. 26; Heb. xii. 22-24.

‡ Isa. lxi. 6; lxvi. 21; 1 Pet. ii. 5-9.

§ Zech. ix. 9, 10; Matt. xxi. 5; John i. 49; xii. 13-16, 23, 41; Acts xvii. 7; Heb. vii. 1, 2; Psa. xxiv. 7-10.

|| John x. 11-16, noting the last verse; Heb. xiii. 20; 1 Pet. ii. 25; v. 4.

and observe my statutes, and do them. And they shall dwell [antitypically] in the land I have given [typically] to Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children *for ever* [*olam*, for the age]; and my servant David [Christ] shall be their prince for ever. Moreover, I will make a covenant of [the Gospel] PEACE \* with them; it shall be an *everlasting* [*olam*, age-lasting—as Lev. xvi. 34; Nu. xxv. 13] covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them *for evermore* [*olam*—for the age]. My tabernacle † also shall be with them: yea, I will be their God, and they shall be my people.‡ And the heathen [the Gentiles] shall know that I the Lord do sanctify § Israel, when my sanctuary shall be in the midst of them for (*olam*) *evermore*” (Eze. xxxvii. 24-28).

The patient reader will, I am sure, be abundantly rewarded in verifying the relevancy of the passages I have cited in the notes accompanying these quotations. The question of whether or not the Prophets used all these bold figures as descriptions of the oncoming Gospel age, as I have indicated, and as I am overwhelmingly impressed is the case, or of 1000 years of extra (?) glory for Christ *after the close of the Gospel age*—before or after His second advent, as differently held by pre- and post-millennialists—is one of great importance to decide, every reader for himself or herself. And in the confusion of teaching current on this line, it can only be done through personal attention, since the Holy Spirit will not work miracles to convince the indifferent and


\* See Lu. ii. 13, 14; x. 5, 6; xix. 42; xxiv. 36; John xiv. 27; xx. 19, 21, 26; Acts x. 36; Ro. i. 7; v. 1; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Eph. i. 2; ii. 14, 15, 17; vi. 23; Col. i. 2, 20; and noting Psa. cxxii. 5-8; and Rev. i. 4; vi. 4.

† Compare Acts xv. 16, 17; 1 Cor. iii. 10, 11; Eph. ii. 19, 22; Heb. iii. 3-6; viii. 2; ix. 6-11, 24.

‡ See Matt. vi. 1, 4, 6, 8, 9; John xiv. 23; Ro. viii. 15, 16; Gal. iv. 5-7; 1 John iii. 1, 2.

§ John xvii. 17-21; Acts xv. 8-11; Eph. v. 25-27; 1 Thes. iii. 3; 1 Pet. i. 14-17.

careless. But to further accentuate this symbolic reference to the blessings of the Gospel dispensation, and the importance of its recognition throughout Old Testament revelation, I will cite one more clear passage from Ezekiel's prophecy (chap. xxxiv.), where he says :—

"As a shepherd . . . I will feed them in a *good pasture*, and upon the *high mountains*, of Israel shall their fold be : there shall they lie in a *good fold*, and in a *fat pasture* shall they feed upon the *mountains of Israel*," (ver. 12, 14). "But I will destroy the fat and the strong : I will *feed them with judgment*" (ver. 16)—[hence in an age of probation]. "And I will set up ONE SHEPHERD over them, and he shall feed them, EVEN MY SERVANT DAVID [Christ] ; HE shall feed them, and HE shall be their SHEPHERD. And I the Lord will be their God, AND MY SERVANT DAVID A PRINCE AMONG THEM ; I the Lord have spoken it. And I will make with them a *covenant of peace*, and I will cause the *evil beasts* to cease out of the land : and they shall [  ] dwell safely in the *wilderness*, and sleep in the *woods*. And I will make them and the places round about my HILL A BLESSING ; and I will cause the shower to come in his season ; there shall be SHOWERS OF BLESSING " (ver. 23-26).

It is impossible logically to disconnect this passage in its Messianic references from its parallels—from Micah iv. 1-4 ; Isa. xl. 1-11 ; Zech. vi. 9-15 ; xiii., xiv., etc., utterly so. It is impossible for a well informed New Testament reader not to recognize the prophetic use made of the symbols "good pasture" the "high mountains of Israel," the "*one Shepherd*," the Davidian "Prince," the "covenant of Peace," the safe dwelling, the "sleep in the woods," the Lord's "hill" or "holy hill" and the "showers of blessing," as relating to the Gospel age and privileges in descriptive contrast with those of the law. There is no fair exegetical process of diverting them from the age-lasting Gospel dispensation to a still future 1000 years' fulfillment.

Neither of the four Gospels furnish the slightest reference to a 1000 years' reign. Jesus himself never intimated

such a prospect in any record that has reached us, citing His words. But He did say, "Behold, I am with you *all the days, till the end of the age.*" He

No Millennium in The Gospels. who was one with the Father! He in whom is vested, as regards the hope of man, all power and glory both "in heaven and in

earth"! Surely, this is the *summum bonum* of all hope of Divine help towards the perfected state in the eternal age. For He gives no intimation, nor does any Apostle, of any better condition, or of any other opportunities for obtaining salvation than these of the present age. "TO-DAY, if ye will hear his voice, harden not your hearts" (Heb. iii. 7, 15; iv. 7). "NOW is the accepted time" (2 Cor. vi. 2). And Peter, speaking of Christ as answering Moses' prophecy, boldly asserts that "all the Prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of THESE DAYS [namely, the Gospel days]. Ye are the children of the Prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him TO BLESS YOU, in turning away every one of you from his iniquities" (Acts iii. 24-26). It was their great and only future Messianic opportunity to turn to God, and be finally saved. After all the warnings and expostulations of the prophetic ages, "LAST OF ALL," God "sent His Son"!

Thus we demonstrate beyond reasonable dispute, I think, that there is no prophetic arrangement for a future reign of 1000 years. It is a speculative theory, only.

"And when the 1000 years are expired, [*Heb.*] *satan* [the adversary, or great red dragon] shall be loosed out of his prison."—We have shown the constant war of the Church upon paganism from the days of Constantine to their complete conquest or binding, under the

great Charlemagne, in 791. Their liberation, or the removal of that ecclesiastical restraint 1000 years later, namely in 1791, we have already considered, producing ample historic proof, on verse 3. But here the renewed *work* of the now loosed dragon is described, to which we turn our attention.

“And shall go out to deceive the nations which are in the four quarters of the earth.”—The sole object which the leopard or State-Church party had in binding the dragon or infidel element of the empire was to prevent *his* longer deceiving the nations, that they might piously monopolize the whole business themselves. The pope and his priests coveted the job. For Cardinal Manning in 1869 (then Archbishop), thus stated the pope’s claim :—

“I claim to be the supreme judge and dictator of the consciences of men—of the peasant that tills the fields, and the prince that sits on the throne; of the household that lives in the shade of privacy, and the legislator that makes laws for kingdoms. I am the sole, last, supreme judge of what is right or wrong.”

The infidel party justly denied any such right or wisdom as being vested in the office or in the person of the pope or any other man; and in this, even the dragon was right. And those inveterate infidels yielded to such claims only when forced to do so. As soon as they found strength to break from their millen-

**Paganism**  
**Out of the Pit.**

nium of chains, how soon they began to teach their principles, and set up a “strange god” to worship. I have already noted this return of the dragon to his old teaching and opposition to the true Church as well as the apostate body, as soon as his chain was broken, in connection with the sixth seal and also with the death of the Two Witnesses: please refer to the quotations from Faber, Pressensé, Rowan, Alison, Redhead, and the accompanying remarks, on pages 233-238, and also pages 308-311, of volume i., where the fact is overwhelmingly



established, and cannot be repeated here. But these reviving dragonic doctrines were not to be confined alone to France, but he was to "go out to deceive the nations"—all the nations. Accordingly, we find the spirit of unbelief, "free-thinking" (so-called), spiritism, and all other forms of skepticism and open infidelity ever since the Revolution, rising like an immense fog-bank and spreading out like a dark cloud over the entire world. An article appeared in *Scribner's Monthly*, early in the year 1873, entitled MODERN SKEPTICISM, by Augustus Blauvelt, in which he says:—

"By modern skepticism we mean not only that negative disbelief in Christianity, but also that of positive belief in some form of religious faith or another hostile to Christianity, which is now so widely prevalent, in all the transatlantic countries. . . . 'At this moment,' said Froude in 1863, 'a general doubt is coming up, like a thunder-storm against the wind, and blackening the sky.' . . . 'No one,' said Liddon in 1866, 'who hears what is going on in daily conversation, and who is moderately conversant with the tone of some of the leading organs of public opinion, can doubt the existence of a wide-spread unsettlement of religious belief.' In like manner, we find the Bishop of Gloucester and Bristol in 1870, speaking of 'the current forms of unbelief among the educated classes;' of 'the skepticism and unbelief which, for the last few years, have been distinctly traceable in all classes;' and again, 'of those in lower grades of society who are exposed to the thickening dangers arising from that organized diffusion of infidel principles, which is one of the saddest and most monitory signs of the present time.'

"Later yet the Lord Bishop of Winchester says: 'Doubt is everywhere. Skeptical suggestions are wrapped up in narrative; they bristle in . . . essays; they color our physical philosophy; they mingle themselves with our common-place theology itself.'

And even so recently as Dec. 21, 1872, Prime Minister Gladstone, in a speech delivered at Liverpool College, said: 'On an occasion like this,

I should have desired, . . . my younger friends, to dwell in a marked manner on the trials you will have to encounter. But the incidents of the time are no common incidents; and there is one among them so obtrusive

that youth cannot longer enjoy its natural privilege of unacquaintance with the mischief, but at the same time so formidable that youth really requires to be forewarned against the danger. I refer to the extraordinary and boastful manifestations in this age of ours, and especially in the year which is about to close, of the extremest forms of unbelief.' . . .

"And what is true of England, in this regard to-day, is more or less equally true of all the other transatlantic Christian countries. . .

Moreover, 'It were useless to deny,' observes the  
 Hear C. A. Row      able English author, Rev. C. A. Row, 'that questions of the deepest interest have been started in connection with both Testaments, . . the ultimate refusal to entertain which is impossible, and the delay of doing so is dangerous to the faith of multitudes., . . In short, says Froude:  
 Hear Froude.      'The truth of the Gospel history is now [that is, in 1863] *more widely doubted in Europe than at any time SINCE THE CONVERSION OF CONSTANTINE.*' "

Notice particularly the truthfulness and aptness of this last statement; for Constantine, as we have abundantly shown (chapter xxxii.), during the pogo-Christian war (or "war in heaven"), "cast out" the dragon, and, as the historian stated, "paganism received its death-blow": Charlemagne "bound" him so completely that, for a thousand years, he *was not*, or as some one has said, "paganism did not lift its head throughout the empire": the French Revolution "*loosed*" him *for a season*; why, therefore, should not his doctrines rush over the world again to deceive those nations, so "slow of heart to believe all that the Prophets have spoken." Surely, we have in these confessions of eminent Christian observers, a complete answer to the Revelator's prediction. But there is more; hear it:—

"The Christian Scriptures; the Christian miracles; the Christian Christ; the Christian God;—all these are now put upon trial before the bar of *modern thought and culture.* . . . 'Besides,' says Dr.

Ulhorn, 'the circle in which books are read which  
 Hear Dr. Ulhorn.      have undertaken to attack Christianity is comparatively small. . . . But the circle is considerably greater in which those writings have at least an indirect influence.'

This influence is exerted through the periodical press. The daily and weekly newspapers, the monthly magazines, take up the matter as one adapted to the times, and communicate in a brief and popular way, to the greater public, the pretended results of these writings.' . . .

“ ‘ Thus from day to day,’ Pressensé says, ‘ a form of skepticism is being developed which . . . *is in the very air*

**Hear Pressensé.** *we breathe*; it finds its way into the lightest publication; the novel and the journal vie with each other in its diffusion; short review articles, skilled in giving grace and piquancy to erudition, furnish it with arguments which appear weighty. . . . Such a condition of things is critical and calls for grave and special consideration. If those who are convinced of the Divinity of Christianity slumber on in false and fatal security, [oh, that they might realize, in some measure at least, the historic fulfillment of the Revelator’s symbols,] they must be prepared to pay dearly for their slothfulness. The voice of skepticism will alone be heard, and the sweeping assertions of unbelief will pass for axioms.’ . . .

“As early as 1865, also, Prof. Fisher frankly said: ‘ The comparative strength of the infidel party in our times is

**Hear Prof. Fisher.** *underrated* by not a few even of Christian teachers. . . . They are not awake to the subtler form which skepticism has assumed. They fail to see that . . . it is diffused *like an atmosphere*. They are not aware how widely the seeds of unbelief are scattered through books and journals which find a hospitable reception even in Christian families. And they do not appreciate the significance of the fact that so many leaders of opinion, on matters outside of the sphere of religion, are adherents, more or less outspoken, of the skeptical school.’ ”

These are truly startling statements coming from so many well-known Christians and Christian teachers, which nothing but the prophecy of the Revelator, describing just such a condition of things as to be expected by this generation, could explain. It is not the dream of pessimism, so called; but the temperate and reliable conclusion of staid and sober observers. But that there may be no place for reasonable doubt concerning the work of the *dragon*, loosed since the French Revolution, I will give a few other testimonies. A native missionary in Italy, Oscar Cocorda, writing March 7, 1884, says:—

“ Infidelity and corruption are growing rapidly and stoutly, and now aim at the government of the entire world. Oscar Cocorda On Infidelity. This is true of the Nihilists in Russia, of the Anarchists in Germany and Austria, and of the Socialists in France and Italy. As Leibnitz said, ‘ The last state of empire will be atheism and despotic anarchy.’ ”

Socialism, as interpreted by Herr Most in their convention in New York city, Sunday Mch. 23rd 1884, called to commemorate the communistic movement in Paris in 1871, as reported at the time, is “ a protest . . . against the throne . . . the altar . . . priestcraft . . . capital, and against all existing institutions.” The three doctrines here mentioned have cut no small figure in the world during the last forty years or upward, and are evidences of active skeptical unrest among the peoples of the nations, greatly in contrast with the patience and contentment of believers in God and the Gospel of Christ. I may also quote some of the speakers of the Evangelical Alliance in Convention in New York city, Oct. 2-12, 1873, as reported in the *Tribune Extra* (No. 12—32 pages). Rev. M. Cohen Stuart, of Rotterdam, said :—

“ No, it is not the Church of Rome, however daring and dangerous, which is the most dreadful enemy of Christianity in Holland. There is a tide of *neology*, a *flood of unbelief*, which no dykes or moles can keep back. Thousands, it is true, . . . steadfastly and stanchly cling to their old Bible faith, . . . but a sadly increasing number are more or less forsaking the Gospel and becoming estranged from Christian truth. *Materialism* and *irreligion* are slaying their tens of thousands even in the ranks of so-called Christians. So it is *everywhere in Europe*, so in Holland especially. . . . It cannot, alas! be denied ; bitter are the fruits of the *reigning spirit of the age* now already visible in Holland,” etc.

Speaking in the same positive tone and words, the Rev. H. Krummacher, of Brandenburg, widely known, thus describes the dragon's work in Germany :—

"I do not seek to deny that in my country, as in others—yea, perhaps more than anywhere else—an *incredulous* and *anti-Christian* culture is in vogue, and that the symptoms of that sad fact show themselves, alas! in the Parliament, in the literature, in the daily papers. The alienation of thousands upon thousands from any kind of worship; . . . the war waged by many writers under the pretext of science, especially of natural philosophy, against the fundamentals of religious truth . . . all these are dark shadows of the religious and moral life of Germany, the same shadows which are at present darkening *the whole civilized world*. The newspapers, and the popular sentiment ruled by them, *usually take the part of the opponents of the Gospel.*"

Speaking of infidelity or the dragon spirit in Switzerland, Rev. Eugene Reichel, of Montmirail, drew the same gloomy picture. He said:—

"We have to contend with *rank infidelity*—a second mighty source of evil in Switzerland. It is not a thing of yesterday. For a long time already *a deplorable unbelief has led captive the masses of the people*. . . . On every side *infidelity has become rampant* and much more aggressive than in former years. Better organized than once, and finding an efficient support both in the indifference of the people and the countenance afforded by government, this insidious foe closing up its ranks is not slow to assail the truth."

He also speaks of "*a deadly hostility to the Gospel*," its rallying watchword being only a reiteration of *the ancient enmity to Christ*.

As to increasing infidelity in Italy, Rev. Matteo Prochet of Genoa, was equally outspoken, as follows:—

"An enormous proportion of the population which, while it remains outwardly Roman Catholic, belongs really to the religion of I don't care, or is no religion at all. We have still to look at a party which is making *awful progress* in Italy: *I mean the unbelievers*. The number of those who have come to the rejection of *all religion*, . . . whether their names be freethinkers, positivists,

or naturalists, they all find themselves on the same platform—'No personal God, Creator, or Judge; man's conscience his only rule; the RELIGION OF HUMANITY the common bond that will one day bind together all nations in one family.' "

Mr. Prochet goes on to say that the increase of *infidelity* over any kind of faith, is "*the impending danger*, more dreadful than superstition [Romanism] itself."

Of France, Rev. A. Decoppet of Paris said :—

"The Protestant population of France is still but a feeble minority, which holds its own, but does not sensibly increase.  
**Infidelity** . . . . Most young Frenchmen are brought up in  
**In France.** a holy horror of Protestantism; and traces of this  
 early impression are even found clinging to the  
 minds of men of independent thought—nay, of those whose boast it is  
 that they are freethinkers. The second great task that must be  
 achieved if Protestantism is to take a proper footing in France, is the  
 settling the of great internal struggle between *faith and rationalism*  
 that has disturbed the national Church *for about half a century.*"

Thus the dragon had been loosed but a quarter of a century when his deceptions were so fruitful in the "four quarters of the earth," and even again in France (after so recent and awful an experience with the monster), that a struggle began, *even in the revived Church*,\* "between *faith and rationalism!*"

And, further, Dr. Kalkar, of Copenhagen, speaking for Scandinavia, said :—

"Unbelief has spread among the people, especially among the  
 educated classes, and is fed in several papers by  
**Unbelief in** translations from German and French writings  
**Scandinavia.** having this tendency."

Coming now to Protestant, enlightened England, we find this startling statement in the paper read before the convention by Dr. Noah Porter, president of Yale College, as follows :—

\* See Volume 1., pages 320-324.



“ One can scarcely believe what he knows when he reflects on the rapid growth and the strong-rooted hold of this *atheistic* school of letters on English soil, and its *temporary*(?) *triumph* in [ ] what has claimed to be the most Christian of universities! That it exists and presents a most formidable front to the hereditary faith of the English people cannot be denied.”

One more equally startling extract from the paper of the celebrated author of the *History of the Great Reformation*, J. H. M. d'Aubigné, who died, however, before the Alliance met. These are his words as read to the Convention by another :—

“ If the meeting for which you are assembled is an important one, the period at which it is held is equally so, not only on account of the great things which God is accomplishing in the world, but also by reason of the great evils [ ] which *the spirit of darkness is spreading* THROUGHOUT CHRISTENDOM . . . While superstition [Romanism] has increased, *unbelief has done so still more*. Until now, the eighteenth century—the age of Voltaire—was regarded as the epoch of most decided infidelity, but how far does *the present time surpass it in this respect!* . . . *Materialism and atheism* have, in many minds, taken the place of the true God. Science, which was Christian in the finest intellects of former days, in those to whom we owe the greatest discoveries, has become *atheistic* among men who now talk the loudest. They imagine that by means of general laws which govern the physical world, they can do without Him from whom those laws proceed. Some remains of animals found in ancient strata of our globe make them reject the creation of which the Bible inaugurates the account in these solemn words: ‘ In the beginning God created the heaven and the earth.’

“ Eminent literary men continually put forward in their writings what is called Positivism, rejecting everything that goes beyond the limit of the senses, and disdaining all that is supernatural. These evils, which had formerly only reached the upper ranks of society, have now spread to the working classes, and . . . unbelief has reached even the ministry of the Word. Pastors belonging to Protestant churches in France, Switzerland, Germany and other continental countries, not only reject the fundamental doctrines of the faith, but

also *deny the resurrection of Christ*, and see in Him nothing more than a man who, according to many among them, was even subject to errors and faults."

Thus we find an unchained paganism marching triumphantly across the continents, deceiving the nations as of old. As I write, the New York *Sun* arrives, and, speaking doubtfully as to any great religious revival to be expected to mark "the new year of the new century,"—that subject now (January, 1901) being agitated by some of the more devoted of the New York ministry and Christian workers,—says :—

"The simple life of forty years ago [in New York] has been succeeded by a luxury not excelled elsewhere in the New York "Sun." world. And the very foundations of the Christian On Infidelity. faith are assailed by Christian [?] theologians themselves. A Presbyterian commission is preparing to soften the Westminster Confession so far as concerns the decrees of God as to reprobation for sin [which is proper]. Another commission has prepared an eclectic scheme for a common worship which virtually abandons Christianity by including in it extracts from other religions. *Infidelity has become fashionable!* This generation of educated men, of writers, is revealing *an unfamiliarity with the Bible, and a freedom from its influences*, NEW TO OUR LITERATURE."

All this is the sure result, there can be no fair doubt, as the Revelator predicts, of the teachings of the *loosed dragon*, gone out to the various nations of the world, since the French Revolution. Even, as the prophecy continues, to—

"God and Magog, to gather them to battle: the number of whom is as the sand of the sea."—Gog and Magog, here, are figures borrowed from ancient Bible history, after numerous precedents, shown again and again in the course of this exposition, as examples of great Divine victories: e. g., the case of Balaam, of Jezebel, Babylon, Michael, twelve tribes of Israel, the River Euphrates, the "kings of the East," Har-Magedon, etc. The historic reference to Gog and Magog is found in the prophecy of .

Ezekiel, chapters xxxviii. and xxxix. Chapter xxxviii. sets forth (primarily) the *Gospel* revival of Israel, long dead to any true knowledge or worship of God; the pouring out of the Holy Spirit and the unification of antitypical Israel under the *new* Covenant, the *One* Shepherd-King, and the "true tabernacle which the Lord pitched, and not man" (compare Heb. viii. and ix.). Following this, in the two chapters mentioned, Ezekiel gives a figurative account of the great *Gospel*- or Valley-of-Jehoshaphat *battle* which God, under Christ, would carry on with the nations that reject and oppose the Gospel (Compare Joel iii. 1, 2; Zech. xiv. 2-8, 9).

In the new and other critical versions of the second and third verses (Eze. xxxviii.), we get a better description of Gog. Sharp's translation  
**Gog and Magog Geography.** paraphrases thus: "Gog of the land of Magog [or Scythia], the prince of Rosh [or the Russians], Meshech [or the Muscovites], and Tubal [or the Tibareni], etc. These Scythian nations, Magog, Gomer, etc., were in the southern part of European Russia, just north of and between the Black and Caspian seas, and so north of the land of Israel (see map of the Ancient World in Teacher's Bibles.) Herodotus (i. 103-106) gives an account of an irruption of these peoples into western Asia (Palestine) some time before Ezekiel prophesied, the memory of which—so recent and well known—formed an historic precedent for his figures, which are highly wrought in both chapters. As God then protected literal Israel from too serious injuries from these surrounding enemies—turning them back,—so would He in Gospel times and contentions "put hooks" into the jaws of Gog, and "send a *fire* [that of His Word] on Magog"; "So will I make my holy name *known*," said God, "in the midst of my people Israel. . . And the *heathen* shall know that I am the Lord, the Holy One in Israel."

It will be noticed that this work is to be done “*in the latter days*” (xxxviii. 8, 16), *after* God has poured out His Spirit upon the house of Israel (xxxix. 29), agreeing with Joel’s statement (see Acts ii. 16–21), and in the day of God’s *pleading* with men and nations (Isa. lxvi. 16; Eze. xxxviii. 22; Joel. iii. 2). It is therefore a clear precedent for the Revelator’s symbols. Ezekiel mentions not only the northern nations of the Caucasus region, but Persia, Ethiopia and Libya of the East, South and South-West. Accordingly, the Revelator includes the nations which are in the four quarters of the earth, and gives us the clue to his reference by specifying Ezekiel’s Gog and Magog.

But to what battle does the Revelator refer this universal gathering of the nations under the lead of the *loosed dragon*, or unchained infidelity? Looking back a few verses we see Jesus riding forth on the white horse—signifying the purity or righteousness of His authority—to make war, and smite the nations, not with a carnal sword, but the two-edged sword that proceeded *out of His mouth*: hence His Word. A battle between truth and error; between the hosts of dragonic infidelity and unbelief, and the true Church of Christ—whose enemies are as the sand of the sea in numbers. And as Ezekiel had pictured a great sacrificial feast unto the fowls, and beasts of the field, of *slain* “princes” and “mighty men,” those who were conquered by the gospel, and yield to Christ,—so the Revelator describes exactly such a scene (see that exposition, pages 369–70.)

“And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city.”—Our extracts showing the widespread and increasing influence of the teachings of infidelity for the

past half century included the names of twenty eminent writers, among them ministers and statesmen of the highest rank, whose testimony cannot be impeached, but which clearly demonstrates the fulfillment of this passage, before the eyes of all candid observers. This spirit not only permeates the religious atmosphere of all the nations of earth, as such, but surrounds and invades the very sanctuary—the Church, the “camp of the saints,” the “beloved city.” Our colleges and “Divinity (?) schools” are bristling with scientific (?) doubt and “destructive criticism.” So-called Higher Criticism originated with the German infidel Ritschl. Wellhausen—to his everlasting discredit—elaborated his

theory. And thus, a writer in the *Baptist Paradise* says, “Germany is becoming the paradise of infidels.” But this same criticism is being taught now more or less in nearly all the colleges and theological schools of the world. Thousands now openly deny the miracles of the Bible; they deny Moses’ plain, straightforward account of the *creation* of the world through the commanding voice of God *to be*, and teach the scientific theory (falsely so-called) of *development* through ages and eons of waiting—of “growth” and “formation,” through “chemical and mechanical *forces*,” etc.; they deny the account of the flood, of the sun’s standing still, the story of Jonah, and the like. And these doubters are everywhere like the frogs of Egypt. Jesuit-like, they teach in our colleges and theological schools, and sometimes preach in our pulpits; they lecture and write books and articles and editorials, and spurn as *fogies* the devout believers of the *naked Word* of God.

The distinguished Baptist, Dr. Harper, in his lectures in 1894 before the students of the University of Chicago, said that there were many *mythical* things in the writings of

Moses, such as the great ages ascribed to the patriarchs! and that the story of plural marriages in Genesis vi. is

“most ruinous to the morals of the people”! As if the story were not told for rebuke and warning, and the exhibition of swift and merited judgment. These foolish

criticisms come from pure unbelief—the spirit of the dragon, not of Christ. The *California Christian Advocate*, under the heading, “*A Crisis in Methodism*,” as quoted in full by the *Philadelphia Methodist* (April 14, 1900), thus bewails the dragon’s work in the Methodist Theological School in Boston. Speaking of the inevitable “spiritual ruin” that must follow the teaching of “a masterful theological professor who is unsound in the faith,” the editor says:—

“We are pained to announce our judgment that in at least one of our theologic schools students for the ministry are subject to just such a sinister influence. Dr. Mitchell, of the chair of Old Testament Exegesis in the Boston University Theological School, is accused, by those who alone can fully know the facts, of teaching practical Unitarianism and of defending and promulgating rationalistic and destructive views of the so-called higher criticism. In 1895 thirty-eight students in that institution signed a statement to the trustees and faculty reciting that such was the character of Dr. Mitchell’s teaching. In 1899 fourteen students signed a still stronger protest against his rationalistic and Unitarian teachings, backing it up by carefully prepared individual specifications. Their whole statement can be had by sending twenty-five cents to W. W. Shenk, Box 215, Omaha, Nebraska. But the strangest thing we have seen in Methodist journalism is the attempt of two or three papers *to laugh this testimony out of court*,” etc.

Thus the same spirit found in the *theological* school is fostered in the religious press. A later report says that early in December nine of the students left the school—all credit to them. One of them, as reported, said—and it is an awful arraignment:—

An Awful  
Arraignment.



“Coming from the West to Boston University School of Theology a year ago, I was shocked to find the most rabid rationalism being taught as Old Testament Exegesis, under cover of a leading Methodist school. Coming to Messianic prophecy only half a truth was taught. Further on, Jesus Christ was no authority on Old Testament Scripture. [!!] The miraculous conception was set aside, and the atoning blood made non-essential.” [!!!]

If this, with all the rest, is not in evidence that the dragonic hosts are surrounding the very camp of the saints, what could constitute such evidence? But further, and still worse, the newspaper report said that,—

“The president and the faculty sustained the professor who so  
**Dissembling**                      \*taught; the president remarking that these were  
**Bishops.**                            only ‘eight or nine out of an aggregate of 178  
    students.’ [!] The students appealed to the Board  
    of Bishops; BUT THESE *supported the president*  
*and the faculty; and advised the students to keep quiet on the sub-*  
*ject.* [!] Then the nine students [may God honor them] withdrew  
 from the school.” [! !]

Another evidence of this dragonic influence surrounding the camp of the saints, I find in Bishop Haygood’s book, *Jack-Knife and Thorns* (1893). He says:—

“The question of moment is this: Not who wrote all these  
    books, but what truth is in them. Whatever in  
**High Office—**                      these writings—no matter who held the pens—is  
**Lofty Critic.**                      in harmony with Jesus Christ and His teachings,  
    is true. If ever any man [notice, *man*] should find  
 in any of them something that contradicts Him, or antagonizes His  
 teaching, it is false.”

As if Jesus said in vain, “Search the Scriptures [the Old Testament Scriptures] . . . they are they which testify of me . . . . There is one who accuseth you, even *Moses*, in whom ye trust. For had ye *believed Moses*, ye would have believed me; for *he wrote* of me. But if ye believe not his writings, *how shall ye believe my words?*” (John v. 39-47).  
 “They have *Moses and the prophets*; let them *hear them*”—

providing they find no supposed contradiction? is that the way He put it? No; He made no such "high" provision for us; but said, "If they hear not Moses and the prophets, [let the dragon and all his high disciples hear it,] neither would they be persuaded though one rose from the dead" (Luke xvi. 29-31). See also xxiv. 25-27: "O fools, and slow of heart to believe all that the prophets have spoken."

But it was not enough for this bishop to insinuate that the Prophets are fairly subject to the dragon-inspired criticism of the *men* of our times, but he must declare against the wisdom of Solomon, against the indorsement of Christ, as follows:—

"In the Ecclesiastes are many things as false as any coarse infidelity of our own times. [!] The writer speaks at times as a materialist, [!] an atheist, a pessimist, **A Bishop Wiser Than Solomon.** a lunatic. [!] The oft-quoted phrase, 'Vanity of vanities, all is vanity,' is a pessimistic libel on the virtue of good men and pure women, and the wisdom and goodness of Divine Providence."—Page 156.

This is not *faith*, but presumption in a bishop, equal to the rantings of an Ingersol. "Dost thou teach US?" is the inflated answer of these modern unbelieving bishops, doctors and high critics to the God-inspired wisdom of Moses and Solomon. O degenerate bishop, thy faith has failed thee: "when thou art converted *strengthen* thy brethren": they have prayed for thee. But this seems a fashionable way in these times of "stealing" God's Word from the people, and causing them to err "by their lies and their lightness" (Jer. xxiii. 30, 32), and "turning of things upside down" (Isa. xxix. 13-16). While in central New York, in 1891, visiting in one of the flourishing villages there, I took notes from the sermon of the pastor of a large Presbyterian church, and have them, verbatim, now before me. Speaking of Solomon and Ecclesiastes, he said:—

“ It represents the darkened and gloomy skepticism [!] of his old age. . . . His head is all in a whirl.” Sometimes he talks sense, sometimes nonsense ; sometimes like a wise man, often like a fool. Hear his foolishness : “ That which befalleth the sons of men befalleth beasts : even one thing befalleth them : as the one dieth, so dieth the other ; so that a man hath no preeminence above a beast. All go to one place ” (iii. 9). “ There is no remembrance of the wise more than of the fool forever ” (ii. 16), etc. “ There are wise sayings, too ; yet so goes the sad, weary, muddled, dark round, chapter after chapter.” . . . “ This is a dangerous book to quote from, or rather, there is danger in quoting from it. You may get more or less than you bargain for.” [!]


Why was Solomon, in the mind of this modern wise counsellor, skeptical ? Simply because his critic read him through *skeptical eyes*. Solomon had not learned or did not believe as he did the pagan doctrine of the natural immortality of the soul ; but taught that *in death* man and beast alike go back to dust. This is the law of God as declared in Eden, and as all human history demonstrates. Who then wrote “ nonsense ” ? Whose head was in the “ whirl ” ? Who is on the Lord’s side ; and who on the dragon’s ? One more current newspaper report, and we will pass on. Of several, I will select this somewhat older one from the *New York Sun*:—

“ The Wesleyan agitation over Biblical inspiration is extending to other churches. Leading theologians keenly discuss Professor Davidson’s criticism of the tenet of verbal inspiration. Three Wesleyan professors—Banks of Headingley college, Slater of Didsbury and Macdonald of Hansworth college, concur in the opinion that Prof. Davidson’s paper ought not to dismay the orthodox. They argue that it is necessary to reconcile popular and scientific views of the Scriptures. [!] Dr. Clifford describes the paper as ‘ well balanced, luminous and breathing the intellectual sincerity of ‘ Wesley.’ [!] The Scotch professor Bruce counts the Wesleyan ministry’s attitude as a token that God is guiding His church in the path of wisdom through a critical period of history. [!] On the other hand, Mr.

Spurgeon and several Baptist ministers, while refraining from detailed attacks on the new movement, constantly refer to '*the fomenters of doubt*,' and pray that God will supply *believing, earnest men*."


D. N. Lord published his excellent work, *Geognosy*, in 1855. In his preface he uses these words:—

	"How is it that, at a period when unusual efforts have been made
Conspicuous	for the religious instruction of the young and the
Distrust of the	general diffusion of sacred knowledge, [for we had
Scriptures,	then had half a century of Bible and missionary
	societies,] a distrust of the inspiration of the Holy
	Scriptures and doubt of their authenticity has

sprung up and gained a wide diffusion among the classes who have enjoyed, in a large degree, the means of an enlightened and religious education? [  ] Of the fact there is no room for doubt. It is so conspicuous as to attract the notice of observers in every direction, and excite surprise and alarm."

Stephen Alexander Hodgman published his *Moses and the Philosophers*, also an excellent work, in 1881. In his preface, he speaks of this age as an epoch when—

	"Infidelity is making such progress, and is so far in the ascend-
Infidelity	ency just at this hour, that some of them are begin-
In the	ning to predict that Christianity is almost in its
Ascendency.	last throes, and that <i>the age of reason</i> is once more
	to dawn on their gladdened vision. . . . Their

professors and presidents have taken possession of our institutions of learning, and are imbuing the minds of our youth with the principles of a false philosophy. They have brought their crude speculations to the altars of learning, and had them christened as science. And they have enlisted many of the public reviews, and the large daily journals in our cities, on their side, and are doing all they can to spread their atheistic notions. And we must say that the horizon looks somewhat darkened, especially when so many *learned divines* seem disposed to join hands with them, in the work of disseminating these rationalistic views. [  ] *In vain* have we been looking for a protest against sentiments uttered in the most august assembly of divines ever met on this continent, by a distinguished member of that assembly."

Of the same sad, but significant import are the words of Rev. Thomas Mitchell, in his *Conflict of the Nineteenth Century* (1893), page 19. He says : —

“ The wonderful progress of skepticism in modern times cannot be better illustrated than by considering the facts attending the appearance of two notable characters in our country, one of them about seventy-five years ago, and the other at the present day—Thomas Paine and Robert G. Ingersol.

“ After publishing his *Age of Reason*, Paine came to this country. Here he was then looked upon by the people with utter contempt, who in derision they called ‘ Tom ’ Paine. No periodical of that day condescended to do him honor, or publish his infidel sentiments; and a public delivery of them would have been suppressed by violence. In fact, there was no city in the civilized world in which the people would have permitted him to publicly repeat the blasphemies and vulgarisms of his *Age of Reason*; not even Paris, except during the short period of the ‘ Reign of Terror,’ which was itself the culmination of the progress of atheism.

“ But in our day, Paine has his thousands of admirers, who build monuments over his ashes, around which large assemblies gather to do him honor; and men stand up in Christian pulpits, and pronounce encomiums upon his character. It must also be remembered that Paine was only a deist, and in his *Age of Reason* presents conclusive arguments from nature in proof of the existence of a personal God as creator of the world, which we have elsewhere quoted against the atheists.

“ In our day, Ingersol, an atheist, makes his appearance, and is elected to the Congress of the United States; and in the House of Representatives makes allusions to his godless sentiments, without evoking a rebuke. He is hailed as the interpreter of liberty and of the glorious progress of the age; and if a judge passes sentence on him for the violation of the laws of blasphemy, he goes about the country abusing him and the laws, as being behind the age! and for doing which his audiences vociferously applaud him. He is interviewed by newspaper reporters, even for his opinions about the state of Christianity, whether it was almost dead, the replies to which

the press *spreads* before the people as its choicest reading matter, and the people endorse its action by their enlarged patronage.

“ In contrast with Paine’s public reception, and in cities where he was repudiated, Ingersol’s audiences have packed the largest houses from pit to dome, and paid fabulous prices to hear his iconoclastic tirades against all the gods, among which he most blasphemously ranks the living God that made him ; and his impious bravado against God Almighty, evokes the loudest applause. The secular press re-echoes his harangues throughout the length and breadth of the land, and indeed of the civilized world, while many of the papers *refuse to publish* the most conclusive arguments in opposition to his illogical and unphilosophical fallacies.”

It is also true that in the days of the French Revolution, as Mr. Mitchell says, infidelity “ was met by the Christian ministry of Europe and the managers of the periodical press of that day because they were diligent students of the Scriptures and of philosophical science, and with such weapons its unfounded and blasphemous assumptions were beaten back for nearly a century.”

Thus it is shown, beyond question, that the old dragonic spirit of unbelief of the Word of God did, in the end of the 19th century, spread again over the nations of the earth ; and in its new liberties and boldness it has surrounded the camp of the saints, and invaded the very city which is the light of the world.

“ And fire came down from God out of heaven, and devoured them.”—Here the temptation and the custom is to literalize the judgment and make it the final punishment for sin and disobedience. But this whole revelation relates to experiences—trials, blessings, judgments—of the various peoples who come under the influences of the Gospel, during the time of mediation and probation. It nowhere deals with final things only as it *foreshadows* them.



The fires of this book as we have so often said are the effects of the Word of God upon the consciences of sinners who are enlightened by it, no matter how strong their visible opposition to it. It was "*hard*" for Saul of Tarsus, notwithstanding the zeal and fury of his work, to kick against the *goads*. When the Jews heard Peter's sermon on the day of Pentecost, they were "*pricked*" or goaded in their hearts or consciences. God's word of condemnation is also like a sharp sword, to *cut*, or a fire to *burn*: It makes the wicked very uncomfortable; they have no peace, however they may seek to disguise it. And this fire of the word comes, also, from God, out of heaven. This figure is used all through the Word of God, as we have frequently shown.\* The object of which judgments is to "*plead*" with the wicked and cause their repentance and, if possible, their turning to God, that they may escape being "*devoured*" at last with a literal conflagration. For the term devoured is used figuratively, here, exactly as in the passage cited from Deuteronomy, and in many other places. The wicked are *filled* with fear: and though they boast, and ridicule, and blaspheme like Ingersol or Bradlaugh, it is but the boy in the woods, whistling to keep his courage up. It is not possible that they ever have one hour of heart peace, but "*are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt*" (Isa. lvii. 20, 21).

All the while this skepticism is flaunting its colors, and infidelity and atheism are brazenly exhibiting their hideous forms, and prating about nature, and philosophy, and science ("*falsely so called*"), the true children of God, realizing that we now are living in the very last days,

\* See Dent. xxxii. 22-26; Isa. xlii. 14, 25; Jer. vii. 13, 20, 27; Eze. ix. 13, 14; xvi. 13; xvii. 1, 27; Eze. xx. 48-49.

are making special preparation to meet their coming Lord. They multiply Bibles like the leaves of Autumn ; they preach holiness unto the Lord, and live it ; they warn the world of judgment to come, and blister their consciences with the red hot Word of God. The forces are gathered, the battle already is on.

“And the adversary that deceived them [the dragon] was cast into the lake of fire and brimstone, where the beast and false prophet are.”—(See on chapter xix. 20.) Not only, in our day, has infidelity gathered up its forces, and surrounded the camp of the saints, but the saints have sent out showers of Bibles upon them,—four hundred millions of copies of them,—like the showers and hot belchings from Vesuvius upon the vile cities of Pompeii and Herculaneum, deluging them with the fire of God's Word. And in the figure, it is to them, however they may mock and deride, a “lake of fire and brimstone.” It must cleanse and purify (Mal. iii. 1-5), or scar, and blacken, and kill, spiritually, like a burned over forest, for final removal and destruction.

“And shall be tormented day and night for ever and ever.”—God will hold the denunciations of His Word, the fear concerning their indifference, blasphemies and sins, upon their tortured consciences, “day and night”—constantly. But “day and night” relate only to time. There will be no contrastive alternation of darkness with the light, or of death with the life of the world to come ; all will be light and life, there. But, until time is no more, their awful unrest and torment of mind and conscience (which is amply proved by the despair and loss of all hope, even in the constantly increasing ratio of self-destruction among the unbelieving and unfaithful masses) will continue throughout the *age*, or all future *time* : then their destruction cometh, with the return of Christ, and will be completed *in one day*. (See *I. ut.* xvii. 28-30 ; *2 Thes.* i. 7-9 ; *2 Pet.* iii. 5-7, 10-13.)

## CHAPTER XLVII.

THE GREAT WHITE THRONE AND ITS ALMIGHTY  
OCCUPANT—EARTH AND HEAVEN  
FLEEING AWAY.

ALL "THE DEAD" CALLED TO JUDGMENT AND  
THE BOOKS OPENED.—DEATH AND HADES,  
AND ALL SINNERS, CAST INTO THE  
LAKE OF FIRE.

THE NINETEENTH CENTURY CRISIS IN STATE-CHURCH  
AFFAIRS—A GREAT PRELIMINARY RECKONING WITH  
ALL WORLD-SYSTEMS—A SOLEMN, SYMBOLIC  
REHEARSAL FOR THE FINAL ASSIZE.

*Text, Chapter xx. 11-15.*

11. And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them.

12. And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is *the book of life* : and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works.

14. And death and hell were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

LITERALISTS appeal to the scenes of this portion of the chapter as representing the final judgment of the world, and not temporal judgments upon the papacy ; and, as such, as fully warranting the literal interpretation of

the whole connection. But the premise is at fault. This passage, in its connection, cannot represent a final literal judgment scene. For how can Death and Hades, literally, be cast into a lake of literal fire? The utter inconsistency of such an exposition should be apparent at once. All the symbols in this connection have been met before, not only in the Revelation, but in the prophetic visions of Daniel. That Prophet saw and wrote of this same symbolic judgment. Neither Prophet, by any fair exposition, was writing of the final judgment of the world in individual capacities. Both visions harmoniously symbolize a preliminary and typical judgment of the great Church-state *systems*, that have mocked God's mercy, trifled with His truth, and made merchandise of His people. Let us carefully compare the two visions, to prove this statement.

What had John seen just before seeing the *great white throne*? He says, "I saw *thrones* and they [namely, the seven Roman Catholic kings] sat on them, and judgment [authority] was given unto them"—those Catholic dynasties; and he goes on, as we have seen, to describe their reigns: how they bound the dragon 1000 years to prevent *his* deceiving the world any more; and beheaded the saints because they would not submit to *their* deceptive and blasphemous spiritual dictation, instead. And when the 1260 years of beheading saints ended, just there the 1000 years of the dragon's chains also ended,—both the same year, as we found,—when he escaped and began deceiving again as of old; and was now cast into that uncomfortable place, the lake of fire, WITH THE BEAST, etc. This fiery ordeal, described on pages 125-127, was not designed to forcibly prohibit his work, but through the *pleading* of the Gospel plan (Isa. lxvi. 15, 16) to turn him voluntarily, if possible, from his course. Please carry these points, and the proofs we have

before offered, in mind as we now look at Daniel's vision, chapter vii. 9-11.

What did Daniel see just before he saw this same judgment throne and its august Occupant? He says, "I beheld till the *thrones* were cast down." What thrones were these? the identical ones which John mentioned; because the eleventh horn of verse 8, with its "eyes and mouth," is the same as the Revelator's leopard beast, which had a "mouth" given to it (chapter xiii. 1, 5-7). The Occupant of the throne which John saw was the Almighty, from whose face the earth and the heaven [of these visions—the earth into which the dragon was cast, and the heaven out of which he was expelled] fled away. And therefore is identical with the Ancient of days, whom Daniel says "did sit," i. e., was enthroned for the work of the judgment of this vision and of the Revelation; "whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the *judgment was set, and the books were opened.*"

What judgment is this? final judgment at the end of the age? No, indeed! though usually so interpreted. Verse 26 answers the question directly, and in harmony with what has been said above, showing positively that it is only the judgment of the eleventh or papal horn of the fourth beast, at the close of the 1260 years' war on the saints, and therefore identical with John's description, in our text, of the papal power (under his figure of seven heads), at the close of the 1000 years of military supremacy over the dragon, since we have proved

Judgment as  
Daniel saw It.

A Temporal,  
Typical  
Judgment, only.

that those periods *end together*. The passage reads as follows: "But the *judgment* shall sit, and they shall TAKE AWAY HIS DOMINION, *to consume and to destroy it* UNTO THE END." Thus Daniel's judgment sits *at the time of the end*, and decides conditions UNTIL THE END ITSELF; which conditions thus become a sign of the end. Chapter xi. 35 harmonizes with this view, in stating that the saints fall (at the hands of the papal power) "even to the *time of the end*"—the end of the papacy's power over the saints, and not the end of time.

The "burning flame" and the "fiery stream" of this symbolism are by most expositors, it is true, made to represent the literal fires that will consume the wicked at the last day. But in view of the chronology we have fairly and Scripturally established for it, it cannot be that literal fire, but the typical or symbolic forerunner of it. It is evidently just such fire\* as is referred to in the parable of the Rich Man and Lazarus, threatened upon Israel, nationally, for or throughout *the age*,† because they rejected their Messiah. A fire that is to burn upon a people or nation, and their seed, from generation to generation, for the age,—called (Isa. xxxiii. 14) "age-lasting burnings,"—every thoughtful reader can see must be of a symbolic character. Compare Deut. xxviii. 20–25 with verse 46, and the whole question will be settled with the candid, well-informed reader. For during this *burning* they were to be scattered among all nations as a sign to them; and thus the Word of God, itself, has been the principal torment of the Jews since they refused to believe Moses and the Prophets.

This use of fire is a frequent figure in the Bible to represent temporal judgments; as: "There went up a *smoke*

\* See the author's Booklet, *The Parable of the Rich Man and Lazarus, or How Jesus Taught the Jews*, pp. 64–82.

† See Deut. xxviii. 46; Isa. xxxiii. 14; Jer. xvii. 4, 27, etc.



out of His *nostrils*, and *fire* out of His *mouth* devoured : coals were kindled by it " (Psa. xviii. 8) ; " When the Lord shall have *washed* away the filth of the daughters of Zion, and shall have *purged* the blood of Jerusalem from the midst thereof *by the spirit of judgment*, and *by the spirit of burning* " (Isa. iv. 4 ; Mal. iii. 2, 3) ; " He shall kindle a *burning* like the *burning of a fire*. And the Light of Israel shall be for a *fire*, and His Holy One for a *flame* ; and it shall *burn* and *devour* his thorns and his briars in one day " —the Gospel day (Isa. x. 16, 17 ; Psa. cxviii. 24 ; Matt. iii. 10, 11 ; Lu. xii. 49-52) ; " He shall smite the earth with the *rod of His mouth*, and with the *breath of His lips* shall He slay the wicked " (Isa. xi. 4) ; " Whose fire is in Zion, and His *furnace* in Jerusalem " (Isa. xxxi. 9) ; " I will make *My words* in thy mouth *fire*, and this people *wood*, and it shall *devour* them " (Jer. v. 14 with Isa. xxxiii. 12-14) ; " I have *hewed* them by the Prophets ; I have *slain* them by the *words of My mouth* " (Hos. vi. 5). See also passages cited on page 461.

From all this, it seems there can be no fair doubt that the two white thrones we have been considering are identical. And if so, then, as I have already said, are the two august Occupants the same :—

"From whose face the earth and the heaven fled away, and there was found no place for them."—Both "all power," and "all judgment" were given into the hand of our Lord at His resurrection from the dead (Matt. xxviii. 18 ; John v. 22, 23), for the Rulership of the world, under or in connection with the Father Almighty, as in the types of Joseph in Egypt, and Solomon in Israel. But Christ did not long retain the power solely in His own hand ; but for the purpose of chastising and disciplining the Church redelegated it to the Powers represented in the horses and their

riders of the first five seals (Rev. vi. 2, 4, 8, 11 : xiii. 5, 7, etc.), and did not wholly resume it during the work of the loosed dragon of the 6th seal ; but during the period of the 7th seal, (1843 and onward,) the dragon is cast into the " lake of fire " with the beast and false prophet ; and the first thing heard under the sound of the 7th trumpet (which corresponds almost exactly with the opening of the 7th seal—see chart, vol. i.) is the chorus of " great voices in heaven," saying, " **The kingdom of this world is become the kingdom of our Lord and of His Christ ; and He shall reign for ever and ever.**"—That is, He has now retaken to Himself all that former power which He had delegated to the beast, for the more direct and thorough Divine control of both the national and ecclesiastical affairs of the world. There is no further need of those Powers which have proved so recreant to their trusts. This judgment sits for them—they are now to be reckoned with. And in very shame they shrink away from the face of their betrayed Lord, and flee for hiding places ; but none are found. Neither is there any more place for them in dictating to the people of God. The whole providential tide is turned suddenly against them, and in favor of the liberties of the Church. And we shall presently have a condition of things developed, called in the succeeding chapter, " a New Heaven and a New Earth." All which are typical and grandly prophetic of like results and changes in the literal earth and heaven after the last day of final judgment.

" **And I saw the dead, small and great, stand before the throne.**"—The common version has " God " instead of " the throne," here, but is corrected by best authorities. " The dead," here, stand as a figure for corrupted *systems* and not deceased *individuals*. For it is with the Church and civil Powers that the prophecy, almost exclusively, has to do. Smyrna, Pergamos, Thyatira and Sardis,

as representative ages of Divine trial, were, in their days, spiritually dead to God. Laodicea has been so for the last half century, until God is ready to reject her. The papal system is characterized as "Death." The Martyr Church were dead in a different sense, and "under the altar"—in a symbolic hades—awaiting and crying out for this very judgment. And they were told they must wait until the persecuting period should end, namely, till "the time of the end," just where John sees this judgment inaugurated. The dragon, the beast, the great State church, the Mohammedan, and every other false religion in the world, are all dead to God and the Word of God, and subjects, also, of this time-of-the-end judgment. And it is this symbolic deadness, and such corporate bodies, or systems, not individuals. I repeat, to which the Revelation refers.

Strongly corroborative of this position is the prayer of the "souls under the altar" as given under the 5th seal (Rev. vi. 9), which, chronologically, was just prior to this same judgment scene. Who were these slain souls or persons? They represented the martyr race throughout the persecuting ages: slain to the empire for the Word of God, and for the testimony which they held." Did *they* need further judgment, or was that the object of their outcry, or of this set throne? No; as to individual justification (under investigative judgment), they are judged "already," and John saw the white robes of "every one of them," just as in the individual condemnation of the wicked, who are "condemned already," (by the very terms of the Gospel law,) because they believe not on the Son of God, and "because their deeds are evil."

For whose judgment, then, was the throne set and these martyrs crying? Hear them: "How long, O Lord, holy and true, dost thou not judge and avenge our blood *on them that dwell on the earth?*" We have before seen that those

dwellers "on the earth" were the Imperial riders of the horses of the second, third, fourth and fifth seals. They were told (in effect) that vengeance on their persecutors could not be executed until persecution days, as predicted by the Prophets, were ended: until that time, the judgment promised by Daniel (vii. 25, 26) would not be due, and could not be inaugurated. "The dead," therefore, "small and great," which the Revelator saw standing before this Christ-resumed throne for judgment, at the close of the 5th seal and end of the persecuting period, are not ordinary individual sinners, but the lesser and greater Powers, throughout the world, which had persecuted the Church.

With this view, I submit, if the harmony of all these related Scriptures is not perfect. While I grant that unless one is fortified in his mind concerning the entire symbolic character of the Revelation, from this passage alone considered, the view that the literally dead and final judgment are meant, is at first plausible. But, on the other hand, the advocate of that view must also admit that *a general harmony* must be found: which will prove, as I again submit, an utter impossibility from his standpoint. But further, he must admit that the parties here *judged*, if identified in no other way, may be certainly known in the parties *who are arrested, condemned and punished*. And this will presently appear in the text itself.

"And the books were opened, and another book, which is the book of Life; and the dead were judged out of the things written in the books."—The books, evidently, were the Old and New Testament prophecies, but particularly those of Daniel and the Revelation. Prophecy has pointed out, in connection with the Church, the rise of adverse *systems*; their violence, and consequent temporal

(and typical) judgments ; and, if unrepentant, their final destruction. The other book, called the "book of life," I regard as God's "book of remembrance," of which we read, as "written before Him" (Mal. iii. 16).\* In the former books were the knowledge and the requirements of God's will ; in the latter were the evidences of the respect shown for, or the despising of, that will by the parties called to judgment.

"And the sea gave up the dead that were in it ; and Death and Hades delivered up the dead that were in them."—The *Sea*, and *Death*, and *Hades* are here made the civil and spiritual enemies of the saints, holding them prisoners under their own dictation and *power*, in a figure, as do the literal sea, and death, and the grave their victims. As the "sea," in its general symbolic use, stands for "peoples, and multitudes, and nations" (Rev. xvii. 15), it is evident that the Catholic *nations* that were holding the people of God, throughout their realms, groaning under the most bitter restraints, unwarranted by love, common humanity, or the Word of God, so that they were crying out to be *avenged* through Daniel's long promised judgment, as said above, are meant. While by "Death" reference is had to the grand instigator of it all, the *rider* of the pale, *Thyatirian horse*—the papacy (chap. vi. 8) ; and by "Hades" which followed, *to the same power*, no longer the active *Thyatirian symbol*, it is true, but the passive *Sardian altar* ; now practically unhorsed, *but still the silent symbol of "death,"* and war upon the saints.

"And they were judged, every man according to his works."—Not every individual in the world, it is not said, nor can it be thus meant, here ; but "*every man*," in

\* See also Lu. x. 20 ; Phil. iv. 3 ; Heb. xii. 23 ; Ex. xxxii. 32, 33 ; Psa. lxix. 28 ; Isa. iv. 3 ; etc.

the sense or figurative use of the term in this prophecy ; and referring to the *rulers* of Catholic nations (see pp. 36, 92 ; and index of volume i.). This judgment is inaugurated for the prison-keepers and persecutors, to “ *avenge*,” not judge, the imprisoned and persecuted saints. “ *They*,”—the symbolic “ *sea*,” “ *Death and Hades*,” mentioned—the parties dead to God by “ *trespasses and sins* : ” not, as commonly and hastily concluded, their innocent victims who, on the contrary, were “ *dead in Christ*,” and consequently in no way subjects of this judgment. Besides, the results of this symbolic assize proves who were the parties judged, and those avenged. A universal change took place, throughout the world, in favor of the “ *delivered up* ” dead under the altar : the Catholic nations were humiliated as regards the old *regime* ; the papacy lost its hold upon the consciences and liberties of the Church ; and the old ecclesiastical *condition* began more and more to yield its sanctimonious but hypocritical grasp upon the altar and those under the altar. A “ *new* ” exercise of power in (the “ *kingdom of* ) heaven ” had made the “ *new* ” conditions and liberties of this period, which will be termed a “ *new* ” heaven and a *new* earth,” in the next vision. May the Lord graciously open our minds to comprehend it.

“ *And Death and Hades were cast into the lake of fire.* ”—“ *Death and Hades* ” (with the “ *whosoever* ” of verse 15) are the symbolic representatives of “ *the dead* ” that John had seen standing before the throne, and the open books out of which they were judged, condemned, dethroned, and, as a further result, are here cast into this symbolic—and purgatorial—“ *lake of fire.* ” I think I have already sufficiently considered the symbolic—and still reformatory—nature and object of the “ *lake of fire*,” in connection with verse 10, chapter xix. 20, and on symbolic fire, pages 466, 467, and need not repeat here what every attentive reader has





# DIAGRAM OF THE "LAKE OF FIRE" AS "THE SECOND DEATH"

## TWO WORLD'S DESTRUCTIONS.

UNIVERSAL LITERAL

"BUT BY THE SAME WORD" SHALL MELT.  
 BOW OF PROMISE.  
 (GEN. 9. 8-16)  
 TOKEN OF GOD'S EVERLASTING COVENANT.

← SALVATION - IN  
 The CITY

FIRST,  
 TYPICAL.

GEN. 6: 6

WATER

NOACHIAN  
 DELUGE.

"SECOND",  
 FINAL.

2 PET. 3

FIRE

WORLD'S FINAL  
 CONFLAGRATION.

"SET FORTH FOR AN EXAMPLE TO THOSE THAT SHOULD AFTER LIVE UNGODLY."  
 (2 PET. 2: 6; JUDE 7.)

TWO GREAT NATIONAL  
 DESTRUCTIONS.

FIRST  
 "SYMBOLIC"  
 FIRE

JUDAIC  
 "GEHENNA"  
 LAKE OF FIRE.  
 (REV. 20: 14)  
 (REV. 21: 8)

SECOND  
 "SYMBOLIC"  
 FIRE

ROMANIST  
 LAKE OF FIRE.  
 (REV. 20: 14)  
 (REV. 21: 8)

FIRE

SODOMIC  
 DESTRUCTION.  
 (GEN. 19: 22-27)  
 (LUKE 17: 28-30)

JUDAIC  
 "GEHENNA"  
 LAKE OF FIRE.  
 (REV. 20: 14)  
 (REV. 21: 8)

ROMANIST  
 LAKE OF FIRE.  
 (REV. 20: 14)  
 (REV. 21: 8)

already well in mind, and will so readily apply. But we now reach a result of this fiery baptism characterized in a manner to require further attention:—

“This is the second death.”—*What* is the “second death”? It is usually said the “lake of fire” is so called. But it is so only by the figure, *metonymy*; as, when Jesus said, “As oft as ye drink this *cup*,” He meant, rather, the contents of this cup. More accurately, “this”—namely, the *being* “cast into the lake of fire,” in this passage, or *having* “their part therein” (xxi. 8), “is [by *metonymy*] the second death,” or, in this reference, the second typical national destruction during the Gospel age. For the allusion in these last two instances is not, as in the two former uses (ii. 11, xx. 6), to individuals, but to State and Church—*nations* and *systems*. Attention to the diagram illustrating this reference may prove very helpful.

Here, as we have so often seen before, the symbol evidently is based upon Biblical history (and a prophecy that is soon to be history). The Noachian lake of water was by (*metonymy*) a first death or world’s destruction. After the deluge, the “bow in the cloud” became an everlasting token to the “world that now is,” that a second *watery* destruction should not occur. But nevertheless, according to 2 Peter iii. 7, we know that “by the same Word,” the “heavens and the earth which are now” are “*reserved unto fire* against the day of judgment and perdition [destruction] of ungodly men.” Therefore, as the first world was destroyed by literal water, so the present, second world will be destroyed by literal fire. And God has carefully illustrated this reserved, final fiery ordeal by the destruction of the cities of Sodom and Gomorrah which, we are told, were made “*an ensample* unto those that after should live ungodly” (2 Pet. ii. 6). This statement is confirmed in the language of Jesus (Lu. xvii. 29, 30): “The same day that Lot went out of

Sodom, it rained *fire and brimstone* from heaven and *destroyed them all*. *Even thus* shall it be in the day when the Son of man is revealed." And the Apostle Paul also affirms, that "the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ" (2 Thess. i. 7, 8).

Thus we are assured of the literal nature of the world's *first* destruction by water, and of its prospective *second* destruction by means of literal fire and brimstone. Now as the literal fall of ancient Babylon was made the symbol of the fall of mystic Babylon (chap. xviii. 2); and as the ancient drying up of the River Euphrates by the Medes and Persians was made the symbol of the taking away of the papal estates by the modern "kings of the East," etc., so the Revelator has borrowed the figure of the "lake of fire," from the world's second destruction by fire, to illustrate the second (and final) national judgment and destruction, under the symbolic fire kindled through the Word of God. For there are two of these wholesale, symbolic burnings up of traitor kingdoms—apostate Israel, and apostate Christendom: "the Jew *first*," beginning in the early part of the Christian era; "and also the Gentile," *second*, in the latter part of the Christian era. "*Gehenna*," *first*: the "lake of fire," *second*.

For Jesus came "to send fire on the earth," and it was "kindled" in the days of John the Baptist (Matt. iii. 7-10; Lu. xii. 49-53). And thus the unbelieving Jewish Church or kingdom *first* suffered national death in *Gehenna*, through the symbolic "fire and brimstone" of the Word of God, in the mouth of Jesus, whom they despised.\* Now in

\* Compare Dent. xxviii. 15-21; Isa. xxxiii. 5-17; Jer. xv. 11; xvii. 4, etc., with Matt. xxiii. 32, 33-36; Lu. xxi. 20-23, and 1 Thes. ii. 15, 16.

perfect harmony with the then "already kindled" fires which the Baptist and Jesus preached so early, we had, under the *first* trumpet, hail, *fire* and blood upon Israel; and, a little later, the second trumpet described Mount Zion, still "*burning with fire*," as "cast into the *sea*"—or Israel scattered among the *nations*.

When the awaiting axe "cut down" the Hebrew olive tree, to be cast *into the fire*, the branches of the Gentile or "wild olive tree" were grafted into the "good" Abrahamic root. But for what object? Notice the bearing this question has on the true chronology of Jesus and John's *announced Gehenna fire*. For all through the Christian age, while the cut-off Jewish branches are in the fire, or are suffering the preliminary, typical judgments of God's violated Word, *it is for their reformation*; for they may be grafted in again, "*if they abide not still in unbelief*." And the Apostolic counsel to the engrafted Gentiles was, "Thou standeth by faith. Be not high minded, but fear; for if God spared not the natural branches, take heed lest he spare not thee [from a similar "lake" of fiery judgments, in the cutting down of the Gentile national tree]. Behold, therefore, the goodness and severity of God: on them that fell, severity; but toward thee, goodness, *if* thou continue in His goodness: otherwise thou shalt be cut off" (Ro. xi. 20-22). The severity on the cut-off Jews, as long as they abide still in unbelief; and the goodness to the received Gentiles, as long as they continue in faith, prove that the severity and goodness are common (according to obedience or disobedience) to the Gospel age. And as there is a treasuring up of "wrath in a \*

\* So the *Vatican MS.*, the *Emph. Diag.* and *Rotherham*; but still "in the" (as if there were but *one* day of judgment throughout all ages) in the *Rev. Ver.*, *Sawyer*, *Am. Bib. Un.*, *Macknight* and *Jamieson-Fausset-Brown*. But the deluge was a day of wrath and revelation of righteous judgment to the antediluvians; as was the day that Lot went out of Sodom to the cities of the plain another; the day the Red Sea swallowed up the hosts of Egypt, another; the day the earth opened her mouth upon Korah, Dathan and Abiram and their families, another; and the day of the destruction of Jerusalem to the Jews, another, etc.—Ro. ii. 5-10.

day of wrath and revelation of the righteous judgment of God," "tribulation and anguish, upon every soul of man that doeth evil,"—so it is Divinely declared to be—"of the Jew *first*, and also [or *second*] of the Gentile." An age of Jewish anguish in a symbolic *Gehenna*—condemnation by the Word of God to that nation—for rejecting Jesus, their king; followed by an age of papal anguish in a symbolic "lake of fire"—condemnation by the Word of God—for betraying Him.

And thus it is clear, from the uniform style of this book, that the Revelator's symbolic *lake* of final dispensational *fire* is drawn from the early *Gehenna* pattern of John and Jesus; and also that both figures are based on the literal and final world-scene, and, so far as concerns individuals, without repentance, *end in it*. And, further, as this *second* world-scene will be the *cause* of the second world's complete overthrow and destruction, it is in perfect keeping with the style and purpose of the Revelation to call the *cause* of this symbolic conflagration unto Gentile national overthrow and destruction, "the *second* death," both since its base will prove a second great destruction, and since it is the second of its kind during the Christian age and rule.

"And whosoever was not found written in the book of life was cast into the lake of fire."—The main symbols being considered, and said to release their tyrannical hold upon "the dead,"—the persecuted or legally "dead" saints, groaning under the altar,—were Death and Hades; that is, the *rider* of the pale horse and the *altar* of the fourth and fifth seals. As principal actors in the war on the saints, they have been first cast ("alive") into the symbolic flames. (The reader has only to listen to the "wailing and gnashing of teeth" as coming to us through the papal phonograph of allocutions and encyclical letters—



some of them were quoted in connection with this same fire and brimstone, as found in chapter xiv. 10, 11, pp. 186, 192.)

The only remaining symbol in the list is the "sea," which represents the nations in a general sense, but more definitely, here; namely, The Sea also a Symbolic Actor To be Judged. such as were in sympathy with Death and Hades, having some of God's "dead" to "deliver up" at the mandate from the great white throne. "Whosoever" of all these lesser criminals was not registered in the book of life, because condemned in the other books, was cast into the fire with the papacy itself. They are more particularly mentioned and described in chapter xviii. 9-11: "kings" and "merchants" of the earth,\* who had committed "fornication," and "lived deliciously," with the Roman harlot; fleeing away now from the present righteous and holy Occupant of the retaken and renovated throne: and, "standing afar off for fear of her torment" (when they see "the smoke of her burning"), they are self-accused in their doleful cry: "Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come"! No such sympathizers' names are in the book of life. And these have not long to "bewail her and lament for her:" they also are cast into the lake of fire. Amen. Holy and righteous is He that hath judged them.

How shall this fire affect them? Fire purifies gold and silver, but consumes "thorns," and "stubble," and "the fat of lambs." So the fire of God's Word purifies and preserves the penitent, but consumes the incorrigible. And spiritual consumption puts one on the rapid road to final literal, irretrievable destruction. But the individual sinner or the nation that forgets God, and rejects added mercies,

\* See "Radical Absolutist" Opposers, quoted on page 251

when abandoned, is "given over" to blindness of mind and hardness of heart, and is consequently unaware of the certainty and the imminence of destruction, even though trembling in fear of it. It was so in the case of the Jews during the *first* death of this reference: "It hath set him *on fire* round about," said the Prophet concerning the Jewish *Gehenna*, "yet he knew it not; and it *burned* him, yet he laid it not to heart" (Isa. xlii. 24, 25).

This is the exact condition of the unawakened, impenitent supporters of Romanism, in all its forms, throughout the world, to-day. The blazing light of prophecy is blistering their unprotected heads; and they "gnaw their tongues," and count their unheard prayers, and rush about with their medieval superstitions; and flaunt their ancient forms, and robes, and titles; and burn incense that smells of Tophet, and *wax candles* to light the Sun, high in His course in unclouded day! And again they know not the source of their trouble, and in their vanity and hypocritical zeal for the mysticisms of the Dark Ages, they lay it not to heart. They burn in a purgatory not expounded in Romish creeds; and still into the flames of their torture, there goes that pleading "voice from Heaven, saying, Come out of her My people."

Many are coming out. Gen. T. J. Morgan, corresponding secretary of the Am. Bap. Home Mission Society (111 Fifth Ave., New York), instituted a little inquiry in 1889 concerning Catholic additions to Protestant churches. He addressed letters to thirty-one Baptist churches in Boston, Providence, Lowell, New Haven, New York, St. Paul, Detroit, Pittsburg, Philadelphia and many other cities; and twenty-nine responses gave a total of 313 converted Catholics having been received into those twenty-nine churches," "varying from two to forty in each, and many of them were

prominent in church, business and professional life." At the same time another mission board made inquiry of forty-seven pastors in New York City—Congregationalists, Presbyterians, Moravians, Methodists, and Episcopalians—and received the same number of replies giving from one to seventy each. (See *Boston Congregationalist*, Nov. 10, 1889; *American Citizen* (Boston), Mch. 30, 1901.) Comparatively little, however, is known of the aggregate number, since statistics have seldom been sought. The Lord's work is usually quiet. Rome advertises her converts a thousand times more extensively. Could we know the results of the work of such reformed priests as Chiniquy, McNamara, Walsh, Slatterly, and many others among and for their people during the last quarter of the 19th century, it would no doubt be surprising. May the fire continue to burn, and the light to shine into the darkness that beclouds Romanism.



## CHAPTER XLVIII.

### A NEW HEAVEN AND A NEW EARTH—DESCENT OF THE HOLY CITY, NEW JERUSALEM— GOD DWELLS WITH MEN.

UNIVERSAL EFFECTS AND BENEFITS OF GOSPEL LIGHT AND  
LIFE SUCCEED THE DARKNESS AND DEATH  
OF PAPAL NIGHT.

*Text, Chapter xxi.*

1. And I saw a new heaven and a new earth ; for the first heaven and the first earth were passed away ; and there was no more sea.

2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write : for these words are true and faithful.

6. And he said unto me, It is done, I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit all things ; and I will be his God, and he shall be my son.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death.

9. And there came unto me one of the seven angels that had the seven vials full of the seven last plagues, and talked with me, saying, Come hither. I will shew thee the bride, the Lamb's wife.

10. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11. Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12. And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel;

13. On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

**P**ROBABLY there is no part of the Revelation, in the exposition of which it is more necessary to remember that all its principal elements are symbols, and all its principal statements, symbolic, than in the

**Mark the  
Symbolism.**

last two chapters of the book. In our study of the former chapters, we have watched the dark and angry clouds of papal superstition, bigotry, pride and arrogance, rise and spread their murky shadows over the earth. We have witnessed the storms of persecution and blood, and cyclones of woe and death, till the world was frantic with rage at the Church—so called; and the true or "remnant" Church was weary of its life, and groaning for deliverance from the savagery of priestcraft, impudently masquerading in the name of Christ. The world itself, aged and tottering with centuries of sin, and selfishness and tyranny, sighing to be renewed.

We saw the bowls of judgment poured, and the installments of wrath descend—earthquake, and hail, and thunder—until Romanism—huge, and hoary and horrible—died of the shock; and the moral and spiritual atmospheres of the

15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth foursquare, and the length is as large as the breadth : and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17. And he measured the wall thereof, a hundred *and* forty *and* four cubits, *according* to the measure of a man, that is the angel.

18. And the building of the wall of it was *of* jasper ; and the city *was* pure gold, like unto clear glass.

19. And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper ; the second, sapphire ; the third, a chalcedony ; the fourth, an emerald ;

20. The fifth, sardonyx ; the sixth, sardius ; the seventh, crysolite ; the eighth, beryl ; the ninth, a topaz ; the tenth, a crysoprasmus ; the eleventh, a jacinth ; the twelfth, an amethyst.

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world and of the Church were purified. The night of the Dark Ages was passed ; and a morning of joy, the dawn of a golden day, had come. Four hundred thousand electric lights gleamed over the flickering tapers of Roman, and Protestant, episcopal creeds, like so many morning stars after the clouds of a gloomy night had disappeared.

The Church, arrayed in white, came joyfully from beneath the altar, no longer fearing the Antichrist, and walked with Christ. Historians describe the change which the world presented after the fall of the papacy, in language approaching the boldness of the Revelator. Josiah Conder, in the *Missionary Annual* for 1833, speaking of the period succeeding 1815, says ;—

“ Comparatively speaking, the whole earth is still ; and with this stillness is combined a very general expectation, vague and erring though it may be, of great remedial changes, of a moral restoration fatal to the waning superstitions and crumbling systems of the *old world*.”—*GOODRICH, Hist. of the Church*, p. 493.



21. And the twelve gates *were* twelve pearls ; every several gate was of one pearl : and the street of the city *was* pure gold, as it were transparent glass.

22. And I saw no temple therein : for the Lord God Almighty and the Lamb are the temple of it.

23. And the city had no need of the sun, neither of the moon, to shine in it ; for the glory of God did lighten it, and the Lamb *is* the light thereof.

24. And the nations of them that are saved shall walk in the light of it : and the kings of the earth do bring their glory and honor into it.

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In his history of Europe, Alison says :—

“ There are few periods in the history of the world which can be compared in point of interest and importance, to **Alison on the New.** that which embraces the progress and termination of the French Revolution. In no former age were events of such magnitude crowded together, or interests so momentous at issue, between contending nations. From the flame which was kindled in Europe, *the whole world has been involved in conflagration*, and a *New Era dawned upon both hemispheres* from the effects of its expansion.”—Vol. i., p. 19.

Again, Mr. Alison (vol. i., p. 50-51) says :—

“ It is not surprising that the higher ranks mistook the signs of the times. They were advancing into a region in which the ancient landmarks [old heavens] were unknown, where the signs of a *new heaven*, and hitherto unseen *constellations* were to guide the statesman.”

(See also extract from a writer in the New York *Independent*, vol. i., p. 432.)

Evidently, since Jesus succeeded Moses, and the Gospel, the law, no such wonderful changes have taken place in the world as occurred in the condition of the Church after the fall of Romanism. The law was given on Mount Sinai and the kingdom of Israel there instituted, amid thunders, and lightnings, and tempest, and voices. But the giving

25. And the gates of it shall not be shut at all by day : for there shall be no night there.

26. And they shall bring the glory and honour of the nations into it.

27. And there shall in no wise enter into it anything that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie : but they that are written in the Lamb's book of life.

of the Gospel law was quite different. In any contrast of the Gospel with the law, as in the experience of Elijah in Horeb, we soon learn that "the Lord is not" necessarily "in the earthquake" and "not in the fire," but rather in the "still small voice." And so in the introduction of the spiritual age or kingdom, there was all this difference from the Sinaitic demonstration. And we must not think that the Lord is not in a movement, or that certain conditions do not answer a particular prophecy, *simply* because not accompanied with the physical demonstrations of Sinai, or even of Pentecost. At least, as to general methods, the Prophet says :—

"Behold my servant, whom I uphold ; mine elect in whom my soul delighteth ; I have put My Spirit upon Him : He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench : He shall bring forth judgment unto truth. . . . The isles shall wait for His law." (Isa. xlii. 1-4.)

The Apostle Paul, also, sets forth the difference, in his letter to the Hebrews (chap. xii. 18-28), as follows :—

"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest," etc. ; "but ye are come unto Mount Zion, and unto the *city* of the living God, the heavenly Jerusalem, and to an innumerable company of angels," etc.

Here was a great change in conditions, but it affected the Church, principally. That described above by Conder

and Alison was equally great, affecting the world at large, as well as the Church. The "natural man" does not note the hand of God in such things, if even

Mighty Church	the changes themselves; but the Christian,
And	with the Word of prophecy in his hand,
State Changes.	should not only discover them, but should appreciate and magnify them in his heart

as the Spirit has set them forth. For any apparent exaggeration in the symbolization answers the very purpose of securing a commensurate appreciation in the Church.

The Revelator describes the latter change, under the symbol of "a new heaven and a new earth," and says that "the first heaven and the first earth have passed away." Now we have found all through the Révelation that "heaven" represents the Church—the higher or more direct rule of God, in contrast with the "earth" or Roman rule. And it is certain that the old *régime*—the whole old State-Church system—passed away with the echoes of the French Revolution. And entirely new conditions in State and Church, throughout the world resulted.

We are told that the beast and false prophet were arrested and cast alive into the lake of fire, and that the dragon was cast into the lake with them. And these figures are as strong in describing the changed condition of State powers, in the closing decades of the 19th century, as is John's figure of the descent of the Holy City, in describing the changed condition of the Church.

"And there was no more sea."—The "sea" (that is, France, a principal body of "the waters") last represented a head of the beast, or a Catholic nation. It held the Lord's people captive, and only released them when forced to do so by the papal judgments. But all that is now passed; and the saints are liberated from Catholic tyranny and persecution in all nations. The figure is doubtless based

on the literal restoration of the earth to its original condition before the deluge, when "the waters under the heavens" were "gathered together unto *one place*" [the center of the earth] to "let the dry land appear." There could have been no extensive open sea until "the fountains of the great deep were broken up" at the deluge. But it is a mistake to suppose that our text was intended to teach that fact. But as the sea had desolated the originally "very good" earth, so had the Catholic nations (waters) desolated the Church, and they shall do so no more.

Next, John beheld the holy city, New Jerusalem, descending from heaven upon the renewed earth,—

**"Prepared as a bride adorned for her husband."**

—We have already considered the marriage supper (chap. xix. 7-9), celebrated immediately after the dethronement of the papacy, and the assumption of power by the Rider of the white horse and His armies. The bride of Christ is the Church and must be one of the seven; and is usually supposed to be the last, and thus prepared for the second *Advent*. But that glory is not the immediate subject of this vision. It is positively the celebration of Christ's great victory over organized apostasy in the world. The parallels are found in chapters xi. 7, 17; and xix. 1-6. See those places.

The victories of the white-horse armies have caused "the voice of the bridegroom and of the bride," and of all rejoicing *in Rome*, to for ever cease; and have, on the other hand, filled the Church throughout the world with rejoicing. Symbolically, the voice of the bridegroom and the bride are with her now. And it is Philadelphia, not Laodicea; for it must be patent to all, that the Laodicean age is in no sense "prepared as a bride adorned for her husband." Her lukewarmness is not calculated to

Philadelphia

The

Bridal Church.

make her presentation acceptable to Christ, at this time. It was of Philadelphia that Jesus said, "I have loved thee;" and upon whom He said, "I will write My new name." Manifestly, Philadelphia, and not Laodicea, is the bridal Church; as, by a comparison of the messages to those two ages, will readily appear.

It is remarkable, as a parallel passage, confirming the view that Philadelphia is the bridal Church or city, that the 144,000 sealed ones on Mount Zion, under the 6th seal, bear the same description and receive the same promises, as those we are here considering. To illustrate, let me place the two passages in juxtaposition:—

Chapter vii. 14-17.

These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and (*latreuousin*) publicly serve Him day and night [in time, then] in His temple; and He that sitteth on the throne shall spread His tabernacle over them [*Emph. Diag. and Rev. Ver.*]. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

Chapter xxi. 3-6.

Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and . . . shall wipe away all tears from their eyes; and there shall be no more death [papacy—rider of the pale horse], neither sorrow, nor crying, neither shall there be any more pain [persecution], for the former things have passed away.

And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful . . . . . I will give unto him that is athirst of the fountain of the water of life freely.

From this easy comparison, it must be very clear to all thoughtful readers, that the two passages are exact

chronological parallels ; and therefore that the new heaven and earth, and the descent upon it of the holy city, are conditions of the 6th seal, and not of, nor succeeding, the 7th ; of Philadelphia, and not of, nor succeeding, Laodicea. That temple service, and seeking fountains of life, belong to time, and not to the final, eternal kingdom of God.

**“He that overcometh shall inherit all things.”**—This overcoming is further proof that the vision still relates to time. The things now to be inherited are the civilly renewed earth and city, from which they have been so long dispossessed by the beast and his image ; and are typical of the final inheritance after the last enemy, Death itself, shall be dethroned and destroyed. The wicked will not *inherit* it for we next have a reference again to—

**“The lake which burneth with fire and brimstone ; which is the second death.”**—And the sinful classes are mentioned who are yet to have part therein. We have already seen in chapters xix. and xx., that this lake is a great increase of the burning Word of God—a great additional responsibility and condemnation (following the culmination of papal apostasy and darkness), like that at the first Advent (following the culmination of Jewish apostasy and darkness), through the preaching of the Baptist and Jesus who, through the illuminating Word, “kindled” a “fire,” into which was cast “every tree” that brought not forth “good fruit”—an “unquenchable fire,” which “burned up” the “chaff” (Matt. iii. 10, 12 ; Lu. xii. 49).

These precedent figures are clear and positive. And they prove (as we saw in chap. xx. 14) that there have been two great chaff-burning conflagrations in this Gospel age : first, the Jewish “*gehenna*” ; second, the Gentile “lake of fire.” And this second fire is, by metonymy, the “second death ;” for being cast into it produces death (i. e., symbolically, death to God, if it fails to secure repentance unto life).



“And there came unto me one of the seven angels that had the seven bowls full of the seven last plagues.”—It was evidently the fourth angel, whose bowl was poured upon the sun. The same sun that ripens the wheat ripens the tares also ; preparing, at the same time, one for the garner, and the other for the fire. So the pure Word of God which, as we have seen, was scattered broadcast throughout the civilized world, illuminated the minds of God’s people, to their joy ; but at the same time, lighted up the darkened avenues of iniquity and Romanism, to the unspeakable anguish of the papacy and all evildoers.

“Saying, Come hither, I will shew thee the bride, the Lamb’s wife.”—In this language, we understand a newly married wife is referred to. Each one of the seven churches, in turn, as it came into history, in harmony with the figure of thus dividing the “one body,” could have been called the same, as well as Philadelphia, had other conditions favored the symbolism. “And he carried me away, in spirit,” says John, “to—

“A great and high mountain.”—Mount Zion—which has reference to the Church at large, as one body. Considering her in her greatness, as a whole,—from such an eminence,—he showed him Philadelphia, the one age of the seven, for which Jesus had words only of commendation and love. The vision he was shown was of—

“The holy city, Jerusalem, descending out of heaven from God.”—Not that the Church descended from heaven in any other sense than of her spiritual begetting. She was “begotten from above,” like her Lord who said, “I came down from heaven” meaning in the sense of Gabriel’s explanation to the Virgin Mother: “The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee ; and THEREFORE that holy thing which shall be born of thee shall be called the Son of God.”

Jesus also said that He was *in* heaven ; and that He was *in the bosom* of the Father (John i. 18 ; iii. 13) ; but evidently only in the sense of a spiritual relationship, and absolute, unlimited communion.

It is probable that there is a literal city to come down from God, at the Advent, to be the capital of the new-earth kingdom, and is made the basis of this symbolic vision. As in the case of the resurrection of the dead, it is, by many, thought a thing incredible ; but there are seven distinct passages of Scripture which make the conviction that there is, it would seem, almost irresistible.\*

“ Having the glory of God : and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.”—To many, it appears like an extravagance to apply any exhibition of the glory of God, to a present experience of the Church. They fail to consider the contrastive nature of prophecy. Contrasts are constantly drawn between the advantages and blessings of the Gospel, as greatly exceeding and outnumbering those of the law. The fourth chapter of Isaiah is an example. The Prophet is speaking of the seven Gospel women, (referring to the seven churches of this prophecy,) as succeeding the church of the law, in this age ; and says :—

“ In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. . . . And the Lord will create upon every dwelling place of Mount Zion, a cloud and smoke by day, and the shining of a flaming fire by night (referring to the tabernacle presence in the wilderness) : for upon all the glory shall be a covering. And there shall be a tabernacle for a shadow in the daytime from the heat and for a place of refuge, and for a covert from storm and from rain.”

Again, notice the “ extravagance ” of the same Prophet (chapter xi. 3-5) : if it were not that the Apostle has applied

\* John xiv. 1 ; 2 Cor. v. 1-3 ; Gal. iv. 25, 26 ; Heb. xi. 10, 16 ; xii. 22 ; xlii. 14.

the passage to the present age, our friends who see so much in the "age to come," and so little in the age that has come, in failing to observe prophetic contrasts, would not for a moment allow its application this side of the second Advent. But compare the passage with Luke iii. 4. Isaiah says :—

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places plain : and the glory of the Lord shall be revealed, and all flesh shall see it together ; for the mouth of the Lord hath spoken it."

In chapter lxii. 3, he calls the Gospel Church, "a crown of glory ;" and in chapter lxvi. 11, he exhorts God's people to "be delighted with the abundance of her glory." By Ezekiel, God says, "I will set My glory among the heathen ;" and by Haggai, referring to the first Advent, "The desire of all nations shall come, and I will fill this house with glory : . . . The glory of this latter house shall be greater than of the former, saith the Lord of hosts" (chap. ii. 7-9).

These passages from the Prophets were fair precedents for the Revelator, and remove every objection from applying the "glory of God," in this vision, to Philadelphia, the bride of Christ, whom He said He loved. Besides, that Church represents an age that did more than any other since that of Jesus and the Apostles to enlighten the world. The extraordinary accomplishments of her Bible societies in disseminating the pure Word of God—"without note or comment" to pervert the sense—fairly sustain the commendation that her light was "even like a jasper stone, clear as crystal."

"And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel."—The walls of cities are

for defense against enemies. They are on all sides, to resist from every quarter. The enemies of Philadelphia, as she realized the situation, were chiefly Romanism, ignorance of God's Word and infidelity ; and the Scriptural walls she built proclaimed the history, the hope, the God and the strength of Israel. She called her " walls Salvation and (her) gates praise : " its stones were the Word of God, in the language of all peoples who beheld ; for they were laid on the foundation of the twelve Apostles, whose names were inscribed in the twelve precious stones which garnished them.

" And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof."—The measurements here, like those of Ezekiel's symbolic city, must be symbolic of the relative importance and greatness of the Church in its mission, and the rigid exactitude of all its appointments and requirements. For of the linear order, they cannot be ; and being given in the units of that scale, there is neither rule nor precedent for the indication of time. The golden measuring reed intensifies the symbol and its exposition.

And the city lieth foursquare, and the length is as large as the breadth : and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."—It had, therefore, the form of a cube—the symbol of perfection in its plan and all its building. It is certain that the Church, in her purity, has developed the highest types of physical, moral and spiritual manhood that earth has ever exhibited. While in her absence or apostasy, we find the lowest grades of human life—physical and moral. Oh ! the Church is powerful, as designed by the Almighty, to subserve the supreme interests of fallen humanity, where her statutes and judgments are observed and respected. Why, oh, why, should not her blazing light attract, her offered

benefits enlist, her glory inspire, and her Salvation rescue from wretchedness and death, all the suffering families of our race?

“And he measured the wall thereof, an hundred and forty-four cubits—the measure of a man, that is, of the angel.”—It was the same golden reed of the man or angel, with which he had measured the city. The *length* of the wall had been measured with the city; but, unlike the city, it has not the *height* of the cube; its separate height-measurement, therefore, being the square of its twelve foundations, symbolizes the perfect *protection* which it affords the city. The pure Word of God, when trusted, is an all-sufficient shield in every human emergency.

“And the city was pure gold, like unto clear glass.”—Clear (literally, pure) glass is so perfectly transparent as to reveal the slightest admixture or adulteration. So, while human church registers may contain a greater number of unworthy than of genuine Christians’ names, in the Lamb’s Book of Life there will be none represented but those who are washed and made white—clear as glass and pure as gold. Oh, to attain to that exalted fellowship!

“And the twelve gates were twelve pearls; every several gate was of one pearl.”—The pearls known to this world are comparatively small gems, yet very valuable. Solid pearls, of the size here indicated, if computed from any human standards of valuation, would be of absolutely inestimable cost. And set in those walls of gorgeous gems, and glistening with all their iridescent beauty and purity, would appear to the blessed beholders incomparably beautiful. But this vision of matchless splendor is by no means designed to enthuse us only with the material glories of the world to come, though there was such a secondary object and such a real foreview; but rather to inspire us with the purity and holiness, the immaculate perfection and exalted



spiritual and intellectual state, of the redeemed in the eternal world. Oh ! to be there !

“And I saw no temple therein ; for the Lord God Almighty and the Lamb are the temple of it.”—The temple was planned, and its service ordained, in an age when man could not look upon the face of God and live. It was the place where God met His people officially, and sensibly, but not visibly. They saw the cloud, and the high priest annually saw the glory of His presence. But when Jesus came there was a change. The *Son* was now the manifestation of the Father, and the express image of His person. And said : “He that hath seen Me hath seen the Father” (John xiv. 9 ; xii. 45). And He told the Samaritan woman, as He sat by the well of Jacob, “The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth ; for the Father seeketh such to worship Him.” Thus at the introduction of the Gospel, at the end of the bondage of the law, we had the better presence of God in Christ, and the temple dispensed with. Under the law God was in the temple, but in the Gospel age He is “*in Christ*, reconciling the world unto Himself.” And after that literal precedent, at the end of papal bondage, we have the great change celebrated by symbolically dispensing with the temple again. That is, by this symbol, reminding us of that great known change, He would impress us with the greatness of the change, He is here predicting. In other words, ALL the law was fulfilled in our Lord : He was its temple, its altar and its sacrifice ; and equally its Prophet, its Priest and its King.

“And the city had no need of the sun, neither of the moon, to shine in it ; for the glory of God did lighten it, and the Lamb is the light thereof.”—In the



temple of Solomon, as in the tabernacle of Moses, there were no windows for the admission of either sunlight or moonlight ; for God, by the shekinah glory (the visible symbol of His presence "above the mercy seat"), was the light of the inner sanctuary ; while the Lamb, by the light which the "priests burned *always*" upon the "golden candlestick," was the light of the outer sanctuary. God's temple did not then need literal sunlight and moonlight, because of that spiritual priestly arrangement which lighted it. And so it is now in this symbolical Philadelphian city which, in her place, is the beautiful antitype of that temple-service—God in Christ, "the light of the world."

"And the nations of them that are saved shall walk in the light of it."—Here is the best of evidence that this city belongs to time, and not beyond the second Advent, since there can be no *nations*, even of the saved, when the kingdom of God shall "fill the whole earth." Neither will the redeemed need the light of this *Gospel* city, in the eternal age. It is here and now, that we need the light of Philadelphia to walk by.

"And the kings of the earth do bring their glory and honor into it."—Here the figure is answered both from a literal and from a symbolic standpoint ; literally, the nations of earth, since 1815, have greatly enhanced the temporal interests of the Church, by the protection they have given her, by the liberties they have granted her, by the favors they have shown her work and missions, etc. And some of them from Imperial purses, have printed and circulated large editions of the Bible in their native languages. This is all the "glory and honor" that the nations have to bring to the city of God.

"And the gates of it shall not be shut at all by day ; for there shall be no night there."—The pearly gates of this city—the spiritual "doors of the Church"

—must represent the free circulation of the Scriptures or the easy access of all nations to them. They had been closed throughout the centuries of papal supremacy; and the darkest spiritual night *had* been there, in very deed. But there is no more night for the city of God and the Church of Christ. Her sun has risen to set no more until the work of our King is completed in the establishment of the everlasting kingdom unto “the Father,” and God is “ALL in all.” When the door of Philadelphia was opened (chap. iii. 8) it was for all time—never to be shut.

“And there shall in no wise enter into it any thing that defileth, neither that worketh abomination, or maketh a lie; but they that are written in the Lamb’s book of life.”—Here, again, is irrefutable evidence that the events of this vision belong to time, and not subsequent to the Advent: believers are entering, while the reprobate classes (still surviving—“without” the city—ch. xxii. 14, 15) are prohibited. “The same day,” said Jesus, “that Lot went out of Sodom, it rained fire and brimstone, from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed” (Lu. xvii. 29, 30). One “day” after the Advent, and there will not be left “a dog” to “move his tongue” in lies, nor a rebel to strive against the kingdom of God. In Thyatira there did enter her gates many that worked abomination, and that loved and made creedal “lies.” But in Philadelphia, it is not and has not been so; but, as I have before shown, her work and effort has been to publish the Bible itself, “without” lying creedal “note” or confusing “comment,” in all languages and dialects. This has been as thoroughly characteristic of Philadelphia as the desolating abomination and deceiving creeds were of Thyatira. And all this symbolic prohibition is strikingly typical of that which shall finally debar the vile and unbelieving classes from the glorified kingdom and presence of God.

## CHAPTER XLIX.

### THE RIVER OF WATER, THRONE AND TREE OF LIFE—BEHOLD, HE COMETH QUICKLY.

THE GOSPEL SYMBOLICALLY EXALTED TO ITS PROPER  
RELATIONSHIP TO MAN, AS HIS ONLY SOURCE OF  
FUTURE LIFE—THE ADVENT AT HAND.

#### *Text*, Chapter xxii.

1. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner* of fruits, *and* yielded her fruit every month : and the leaves of the tree *were* for the healing of the nations.

3. And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and his servants shall serve him :

4. And they shall see his face ; and his name *shall be* in their foreheads.

5. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever.

6. And he said unto me, These sayings *are* faithful and true : and the Lord God of the holy prophets sent his angel to shew unto His servants the things which must shortly be done.

7. Behold, I come quickly ; blessed *is* he that keepeth the sayings of the prophecy of this book.

8. And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel that shewed me these things.

9. Then saith he unto me, See *thou do it* not : for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the sayings of this book : worship God.

10. And he saith unto me. Seal not the sayings of the prophecy of this book : for the time is at hand.

11. He that is unjust, let him be unjust still ; and he that is filthy, let him be filthy still ; and he that is righteous, let him be righteous still ; and he that is holy, let him be holy still.

12. And, behold, I come quickly ; and my reward *is* with me, to give every man according as his work shall be.

13. I am Alpha and Omega, the beginning and the end, the first and the last.

14. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

“**A**ND he shewed me a pure river of water of life, clear as crystal.”—A pure water of life is a symbol of the Gospel of Christ. It is that “living water” which is the “gift of God,” and shall be in the believer “a well of water springing up into everlasting life” (John iv. 10-14) ; and out of whom, thereafter, “shall flow rivers of living water.”

Like all the symbols of this connection, indeed of the whole Revelation, it emphatically, belongs to time. We cannot suppose, from any fair Scriptural inference, that there will be individuals to need such an outflowing of life to them in the eternal state. The careful description of the purity of this river suggests the fact or the possibility of an impure or corrupt stream. And this the world has had in the false doctrines of the *natural* immortality of the soul, of salvation through the mediation of the Catholic priesthood, indulgences, the works prescribed by Mahomedanism and other human systems. All these are muddy streams. But the Gospel River is pure water, “clear as crystal.”

“Proceeding out of the throne of God and of the Lamb.”—The power of a future life, and the glories of an

17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book :

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20. He that testifieth these things saith, Surely I come quickly : Amen. Even so, come, Lord Jesus.

21. The grace of our Lord Jesus Christ *be* with you all. Amen.

immortal existence, are not within the prerogatives of any human priest or system to give. All the thrones of earth decay and their occupants, helpless, return again to dust. But the " throne of God *and of the Lamb* "—the Melchisedo-Davidic throne of the Gospel kingdom—endures forever : and in it, and in it only, are the " issues of life." The eternal waters proceed from beneath the eternal throne.

And here we note a most important truth ; although it is one which has escaped the observation of much the larger number both of readers and writers heretofore : namely, that this throne which sends forth the life-water is no other than the Gospel throne—the throne of mediation as well as of universal rule : and therefore it belongs to the only provisional age of probation recognized in the Scriptures—the age in which we live, and which entirely precedes the second Advent. For at that point, not only the mediatorial office ceases, but Jesus " delivers up " the Melchisedo-Davidic rulership of the kingdom to God, and becomes Himself " subject " unto the Father, "*that God may be ALL in all.*"

Take also the clear statement of Ezekiel (xxi. 25-27), as to the age in which Jesus' "right" to the Israelitish kingdom matured, and was vested in Him—He being "CROWNED" with the "glory and honor" due the office (Heb. ii. 9). That Prophet, speaking of the last King, Zedekiah, says:—

“And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end,  
 Overturned Only Thus saith the Lord God: Remove the  
 Till Jesus Came. diadem, and take off the crown: this  
 [kingdom] shall not be *the same* [i. e., shall not continue unpunished and unhumiliated]: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it [through captivity and subjection (1) to the Babylonians, (2) to the Medes and Persians, (3) to the Grecians]: *UNTIL He come whose right it is*, and I will give it Him.” Jesus, Son of David, and rightful heir of David's throne, *came* soon after the 3d kingdom surrendered to Rome, the 4th in order. Surely, God was not unfaithful to “give” Him the promised sovereignty. It was made the basis of the great Commission which carried the life reward to subjects who obeyed, and the death penalty to those who disobeyed “all things whatsoever” He “commanded” them. And He—“another king, one Jesus”—ascended “KING OF GLORY,” and the “everlasting doors” were “lifted up” and received Him. And the great Apostle constantly proclaimed His kingdom—“testifying” not its future prospect, but its present power (Acts xxviii. 23, 31; 1 Cor. iv. 18-v. 1-13, etc.).

“In the midst of the street of it, and on either side of the river, was there the tree of Life.”—The *article* is not in the text, neither is the Greek term *dendron*—the tree; but *xulon*, a wood, or forest—an abundant provision for life in this age. *Xulon*, in certain cases, as Gal. iii. 13,



may take the rendering tree ; but not here, since a tree could not occupy both sides of a street or river. \*

“Which bare twelve manner of fruits, and yielded her fruit every month ; and the leaves of the wood were for the healing of the nations.”—The monthly bearing is another evidence of the abundant provision made in this city—the Church—for securing a future life. Access to this future life will be healing to the dying nations. But the text is really fuller than this, making a distinction between the fruit, as giving life, and the leaves, as giving health or healing. And this is based on Ezekiel’s term *medicine*, in his parallel description of the Gospel city, again plainly restricting both symbolisms to mortality and time, or to probation. Certain promises of the Gospel guarantee, conditionally, the healing of bodily ills : others the restoration of life and all its acquired imperfections, by a resurrection of the dead, or an equivalent change of the living.

“And there shall be no more curse.”—No more papal power to curse the Church. As the Edenic curse will return no more after man’s redemption, so persecution shall not rise again after this typical Philadelphian restitution of the Church.

“But the throne of God and of the Lamb shall be in it ; and His servants shall serve Him.”—The papal throne destroyed, and the Davidic and now eternal throne restored, the *Church* will no longer serve the apostasy. but will truly serve “*Him*”—God. And they (*latreusousin*) “shall *publicly* serve Him”—God, (i. e., in Christ, who is the temple, also, as well as the lamb, high priest and King, of this age,) as in chapter vii. 15. (See vol. i., p. 254.)

\* A note in the *Emphatic Diaglott*, on chapter ii. 7, says : “*wood* is the primary signification of *ulon*, and may here denote, as in Rev. xxii. 2, an aggregation of *dendra*, or trees, commonly called a *wood*, or *forest* ; a *Ulon* of life, occupying a place, on both sides of the river.

And it should be particularly noticed by those who argue that Christ's personal reign and throne must be in the future because He *now* sits on His Father's throne,—“not *David's*,” they say,—that this throne of God over Israel *is*, the Revelator declares, the throne “*of the Lamb*.” It is His exactly as it was David and Solomon's, from whom He heired it, all the time they occupied it (1 Chron. xvii. 14 ; xxviii. 5 ; xxix. 23 ; 2 Chron. ix. 8 ; xiii. 8 ; Jer. iii. 17). *There is no other throne over Israel*, and, Scripturally, there never can be another.

“And they shall see His face, and His name shall be in their foreheads.”—The three parallel visions (ch. iii. 12—the 6th *church* ; ch. vii. 4, 13–17—the 6th *seal* ; and ch. xiv. 1–5—the 144,000 virgins on Mount Zion) furnish a striking harmony, and show a Divine purpose to assist us in positively locating this city. The first promises to *write* the name of God, and the name of the city of God, “which cometh down out of heaven,” upon the overcomers of *Philadelphia*. The second *seals* the white-robed company, just delivered from the great persecution, in the forehead (which is equivalent to writing the Father's name there), and leads them unto *living* fountains of *waters*. The third gives a view of the same sealed thousands, for they are identified both by the number 144 and by the name written in their foreheads. Besides they have the faultlessness of the Philadelphians, and stand before the same *throne*, namely, of Him who opened the Philadelphian door with the “*key of David*”—the power, or throne of David—undeniably three equivalent terms. And since “the throne of God and of the Lamb” is in this city of our text, which has the living waters, and whose sealed people, by serving God, are “following the Lamb whithersoever He goeth,” it is clear, not only that the four passages are parallel, but that the throne of Christ—of David—is the foundation of “all power” in the

Philadelphian or New Jerusalem age. And there is no possible Scriptural evasion of so evident a fact.

At this point, verse 5 repeats statements already explained in the preceding chapter, closing as follows :—

“**And they shall reign for ever and ever.**”—So much the more gloriously than during the persecuting times of chapter xx.—that one thousand years of reigning with Christ, already considered. But this is a reign under peculiarly blessed conditions—no night nor need of the sun because of the light of God. Fed and led by living waters by the King of kings : rejoicing before the throne in redemption (ch. xiv. 4) from the Roman “earth” of persecution, they are Scripturally reigning with Christ. And since there is to be no more curse or night, this happy condition continues for ever and ever ; or, literally, for the ages of the ages (*Emph. Diag.*). In contrast with their former humiliation, the saints are called kings ; and as such, they are said, in figure, to reign. And only as futurists come strangely to regard a Scriptural “reign with Christ” as some sort of human suzerainty (?) over the heathen, in an impossible age of future probation, could they fail to recognize the contrastive nature of the Revelator’s figure.

“**Behold, I come quickly.**”—When persecution is over, and the papacy has been judged ; when the light of God has illuminated the world anew, and “this Gospel of the kingdom” shall have been “preached in all the world for a witness unto all nations ; then,” said our Lord, while yet on earth, “shall the end come.” So here, when we have passed all these great events in Gospel history, as we have already clearly demonstrated, Jesus again, and from His throne in glory, promptly announces His coming emphatically at hand. And let every member of the Church as promptly respond, “Amen. Even so, come, Lord Jesus”—come “quickly.”

“Blessed is he that keepeth the sayings of the prophecy of this book.”—How dear to our blessed Lord must be this last revelation-treasure—given Him by His Father, as a gift to His prospective bride, and as a test of her love and loyalty to His Son. How precious to Him must be the attention she gives it. Twice, now, has He said it, “Blessed is He that keepeth”—that holdeth in heart-remembrance and patient study—the things which are therein revealed for his instruction. How mistaken the person to whom his or her Lord’s special “Revelation” remains, through indifference, but a perplexing, unsolved enigma.

The beloved John now solemnly reasserts that he saw and heard these things. That, being overcome with astonishment and gratitude, he prostrated himself before the angel who, as a fellow-worshiper of God, refused his adoration (as at chapter xix. 10). And the angel commanded him, saying :—

“Seal not the sayings of the prophecy of this book ; for the time is at hand.”—Five centuries before this, when the Prophet Daniel was receiving his last vision, he was commanded, on the contrary, to “shut up the words, and seal the book, even to *the time of the end*.” Then the time “was long ;” now it “is at hand.” Then it could not be of use as a mere prediction ; but when the events predicted of the “time of the end” proved the Prophet reliable, the book became exceedingly valuable as an ancient and tried witness as to the end itself. There never was a seal upon this Revelation ; and since the “time of the end” there has been none on any prophecy of the Bible. But the Revelation has since had the powerful support of Daniel’s fulfilled words in showing the end “at hand.” To doubt is sinful ; and to intelligently call it “all a mystery,” surely savors of willful sin. How much better to believe the infallible

Word—both by history and by individual experience *proved* to be an infallible adviser—please God now and soon receive the everlasting blessing. This exhortation may be thought uncharitable by some, but does not the next statement amply justify it?

“He that is unjust, let him be unjust still; and he that is holy, let him be holy still.”—Unjust or holy as to the use made of this prophecy, is the thought: whether hiding it under a “Seal” in calling it a *mystery*, or making it “plain upon tables” (see preface). If it is counted sin to fail to exercise faith in any portion of God’s Word, how can it be thought excusable here? Every word God ever addressed to man, from Eden onward, while holding Himself unseen, has yet been made a test of his faith and loyalty. By what logic, then, do multitudes of churchmen confess the Revelation a Divine announcement, yet excuse themselves of any further responsibility concerning it? paying it no further attention, and really exercising no particular faith in it?—its wonderfully fulfilled predictions, its exceedingly precious promises and its glorious antitypical expectations equally unstudied and unknown. O, Consistency! Why not wrestle with God’s Angel sent expressly to show us “things to come,” and obtain the blessed knowledge he bears?

“Behold, I come quickly; and My reward is with me, to give every man according as his work shall be.”—Jesus repeats this word, quickly, as if to more fully assure us of the intimate connection of His coming with the final events of these visions. We have seen how remarkably all else has been fulfilled up to our time—the rest will as surely follow. His coming, therefore, must now be imminent. Do we realize it?

There is something very interesting in His reward being WITH Him—not before the Advent, nor one thousand

years afterwards, but *at* His coming. The doctrine of the natural immortality of the soul has greatly perverted the Scriptures concerning the time of rewards and punishments. The Scriptures affirm the unconsciousness or sleep of the dead, in harmony with their uniform teaching, that rewards await the Advent, by a resurrection to immortality. Death is the "wages of sin," as the resurrection is the reward of righteousness. Therefore neither blessing nor reward can possibly come with death, but must all await the Advent. "Every man," therefore, our Lord asserts, whether he died before or after Christ, must await the second Advent for the gift of the Eternal Life.

"Blessed are they that do His commandments, that they may have right to the tree of Life, and may enter in through the gates into the city."—"His" commandments—the King's; He alone, whose right it is to command: He who is "Lord of all"—"Prince of Life" and "Lord of glory." The entrance must be "through the *gates*." There is to be no "climbing up" any "other way." Jesus is the only *way*—He is the *door* of the sheepfold; the *gate* of the City of God. It is Scripturally inconceivable that any other official personage than the King of kings—the rightful Occupant of the Throne of David (from *beneath which* both Ezekiel and the Revelator saw, in prophetic vision, the *Waters of Life issuing*)—could thus *command* all right to the Tree, and all entrance to the City of Life. For the harmonies of the entire book, as we have often pointed out, demand this view. And also that this city belongs this side of the Gift of eternal life. Then there is another consideration:—

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—No such characters can remain one day even outside the *final* City of God; nor in



any corner of His kingdom. For they will all be dead before the final city locates on the renewed earth. It would be something dreadful for the saints, in looking out the gates of the golden city, to behold such a scene—hopeless, wailing dogs and sorcerers, whoremongers and murderers, idolaters and liars, camping about on the evergreen shores, and roaming over the eternal hills? And then the revolting spectacle of fire coming down from God out of heaven to destroy the ungodly host, on the elysian (?) fields, and in sight of the saints! I can conceive of no greater inconsistency. It is bad enough that the Church of *this* age have to look out upon her surroundings of sin and every species of corruption and iniquity. And it is a fact *now*, that upon the “breadth of the earth,” not only is the “camp of the saints” but the “beloved city itself,” also, “compassed about” by the corrupted hosts of “Gog and Magog.” The “city,” then, is here and now—the Church of Christ.

“I am the root and the offspring of David, and the bright and morning star.”—The Son of David is the most interesting prophetic character of the Scriptures. But only so, as being the heir of David’s Throne; the Raiser of his “fallen down” Tabernacle; and the Restorer of his “overturned” Kingdom. I have already quoted and cited the passages which show Jesus to be all that these terms require of Him in the Gospel Age. It was in no sense to His present purpose to proclaim that title, if, as is claimed by futurists, there was not a vestige of the Davidic inheritance in sight. If the throne in heaven really had no relationship to the oath-established Davidic inheritance, and was Scripturally “the throne of God” only, why did He not declare His *Divine* sonship, rather than the *Davidic*, as the glory of His present position? Let us not dare cavil with Divine appointments. We know that

neither the ivory seat of Solomon, nor any seat of diamond-studded pearl or gold,—either in Palestine or Heaven,—is the foundation of the Davidic glory; but that it is based in *the delegated power of God*, by oath to the House of David. And Jesus, our Lord, is, and throughout the Gospel Age has been, in absolute possession and exercise of “all (delegated) power” both “in heaven and in earth”—over “all *Israel*”—both Jewish and Gentile *believers*.

It is the Davidic power in the Davidic inheritance, and herein is our glorified Lord the Morning Star of *Israel*: for as the morning star cannot be separated from the morning which it illuminates, so cannot the Davidic power be separated from the throne and reign which it represents.

“Whosoever will, let him take of the water of life freely.”—The Spirit and the bride unite in the invitation: it is a Gospel invitation and provision *in time*, and manifestly preceding the Advent of our Lord. For who can need such an invitation to life when the “last enemy,” death, is destroyed out of the earth? (Lu. xvii. 28-30; 1 Cor. xv. 52-55; 2 Thes. i. 7-10.)

Thus again, and again has it been shown, that this revelation relates wholly to time and the history of the Church—her apostasies, her persecutions, her conflicts and her victories—in her battle with the temptations and trials which beset her, in her endeavor for the life and world to come. And in proportion as the evidences on these points are weak or strong, so is the rule of “symbolic entirety” (which we have scrupulously followed from the outset—vol. i. pp. 26-31) weak or strong. Judge ye.

Once more, as I close this exposition, let me direct attention to the importance of this revelation to the Church, as shown in the importance attaching to its *verbatim et literalim* use or exposition. For next is given the Divine judgment as to the respect it deserves:—

“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book ”—Surely this is a fearful price to pay for any infidelity to spirit or letter of this revelation in our teaching. Yet, if thus important, it is doubtful if infidelity to the text is less culpable than indifference to the subject matter of the vision. *Judge ye.* Then let us each be prayerfully alert in both directions.

“ He that testifieth these things saith,—

SURELY, I COME QUICKLY.

Amen, Even so, come, Lord Jesus.

The Grace of our Lord Jesus Christ be with you all.  
Amen,”



## APPENDIX

### A.

[See page 72.]

**I** HAVE no desire to apologize for any errors which Arius or others may have fallen into. But Arius' real teachings beyond the Scriptural doctrines of "one God," even "the Father of our Lord Jesus Christ"—"His only begotten Son," are absolutely unknown to the world to-day. The fault of the Arians, as claimed by their bitter enemies, including Athanasius, the **An Arian "Fault,"** chief, was their personal appeal to the Scriptures! **A Credit to** That hated appeal must have included the following affirmations of the Holy Spirit: Deut. vi. 4; **Christians.** Isa. xlv. 6, 24; xlv. 5, 6, 18, 21, 22; Mal. ii. 10; Mk. xii. 29, 32-34; John v. 19, 20, 26, 27, 36-38; viii. 16-18; x. 29-36; xiv. 28, 31; xvii. 3; 1 Cor. viii. 4-6; Gal. iii. 20; Eph. iv. 4-6; 1 Tim. ii. 5, etc.

In connection with these Divine assertions of the *unity* of the Godhead, and the original inferiority and subordination of the Son to the Father Almighty, they had Matthew i. 18, 20; Luke i. 31-35; Acts xiii. 33; Romans i. 3, 4; and Hebrews v. 5, etc., to establish, without a rational doubt, the time, the medium and the manner of the begetting of the only begotten Son. And it seems utterly impossible that those able bishops, Arius, Ulphilas, and others, in appealing to the Scriptures, and opposing the doctrine of the Trinity, could hold or teach the unreasonable views attributed to them by their enemies. They assert with grave confidence that—

"The view of Arius was, that 'there was a time, before the commencement of the ages, when the parent Deity dwelt alone in undeveloped, undivided unity. [!!] **Bishop Arius** At this time, immeasurably, incalculably, inconceivably remote, the majestic solitude ceased, the **Maliciously** Divine Unity was broken by an act of the Sovereign Will, the Only-Begotten Son, the Image of the Father, the Vicegerent of the Divine Power, the intermediate Agent in all the **Misrepresented.**

long subsequent [!!] work of creation, *began to be.*'"—BP. KIP (*from Milman*), *Church of the Apostles*, p. 27.

I say it is inconceivable that such a bombastic statement could have been put forth, or such a monstrous absurdity, entertained, by candid and capable bishops, appealing to the Scriptures, and in direct opposition to the doctrine of the Trinity. The extravagance of the charge stamps the language as insincere—the verbiage of Trinitarian enemies, not of Arian origin. Besides, it must be

**All Arian**

**Writings Burned.**

remembered that not one page of Arius' writings escaped the flames. Why did they so cruelly suppress his writings *then*, if this is a genuine parade of his sentiments now? Why should anybody think they were his sentiments *quoted* from the very men that banished him and burned his books? Abbott says of Constantine, that,—

"In the most severe terms he condemned the doctrine of Arius, commanding that his writings, wherever found, should be burned. Whoever shall conceal any thing which Arius has written, instead of delivering it up to be burned, shall be put to death immediately upon being taken."—*Hist. Chris.*, p. 320.

Even the orthodox Mosheim makes the following concession:—

**Mosheim's Candid**

**Confession.**

"None of the ancient writers have given us a complete and coherent system of those religious tenets which Arius and his followers *really held*.

"For an account of the Arian controversy, the curious reader must consult the *Life of Constantine* by Eusebius; [the] the various libels of Athanasius, which are to be found in the first volume of his works," etc.

"But, among all these, there is not one to whom the merit of impartiality can be attributed with justice; *so that the Arian history stands yet in need of a pen guided by integrity and candor, and unbiased by affection or hatred.*"

"The ancient writers are neither agreed with respect to the time or place in which it [the Nicene Council] was assembled, the number of those who sat in the council, nor the bishop who presided in it; and no authentic acts of its famous sentence are now extant."

"The history of this council was written by Maruthas, a Syrian, but is long since lost."—*Eccl. Hist.*, vol. i., pp. 124, 125.

The loss of so many books of ancient reformers, as of all the original manuscripts which contained the very Word of God, while

the works of profane writers, Romish saints and sectaries, have been so carefully safe-guarded through the centuries  
**Strange Loss** —of Homer, Hesiod and Confucius; of Socrates,  
**and Preservation** Plato and Aristotle; of Origen, Jerome and Athanasius—suggests the discriminating and fiendish  
**Of Books.** censorship of the Roman beast. It reminds us of the blood and agony of fifty million martyrs in connection with Rome's *professed* guiltlessness.

Bishop Kip admits that "It is perhaps a great loss that the Church history of Philostorgius has not *been preserved.*" But, "*it was favorable to the Arians!*" and, as usual, "NOTHING REMAINS [!] except a few fragments copied in Photius."—*Ch. of the Apostles*, p. 37 (note).

Arius is said to have died a sudden and painful death; so it was with others who opposed Romanism. But it passed into Catholic history, and bishop Kip even repeats the absurdity that, "he fell down and burst asunder and expired." Thus he died," says the bishop, "the death of Judas Iscariot." This is partisan judgment. We know that after years of exile the emperor had pardoned Arius and commanded the Bishop of Constantinople to receive him again in the church on a certain day. Thereupon three bishops and twenty-four priests, Theodoret says, spent the whole long night previous to the day, in the church prostrate before the altar, (!) ostentatiously beseeching the Almighty to interfere (!) and save the church. (!) And the next morning, as Arius and his friends were approaching the church, he was thus suddenly smitten down. That he "complained

**Bishop Arius** of sudden illness, and had to be taken into a house  
**Dies of Poison.** near by" and died without relief, is not doubted.

But, as Mosheim justly remarks, the story of a judgment *from heaven* being there visited upon Arius, "will find little credit in our times, among such as have studied with attention and impartiality the history of Arianism. After having considered this matter with the utmost care, it appears to me extremely probable, that this unhappy man was a victim to the resentment of his enemies, and was destroyed by poison."—*Ch. Hist.*, vol. i., p. 126, note.



## B.

[See page 432].

As to future conditions and relationships in the final, endless state or "Kingdom of God," there are vital differences of opinion in the Church, growing out of misconceptions, and misunderstandings of the Scriptures, *on somebody's part*. Whose? Personal investigation, only, can determine, intelligently, for any of us. Having studied the subject with a growing interest for some years, I feel strongly inclined to publish the results of my investigations, the Lord permitting, in the near future. I can only indicate the trend of what seems to me the Scriptural view here, as follows:—

	Against the righteous and rightful reign or sovereignty of God,
<b>The Temporary</b>	in the newly-planted kingdom of our world, there
<b>Delegation of an</b>	came rebellion. And to bring back the revolted
<b>Eternal Kingdom.</b>	planet, by a voluntary and honorable surrender, to
	Himself; to secure just conditions for pardoning
	all returning, penitent subjects; to reinstate them
	in His favor, and bring them to His glory; God gave to His Son
	and "seed of the woman" the office of "Second Adam," or new,
	spiritual and federal Head of the race.

In the prearranged and perfect plan of God, Adam, Melchisedec, Moses, David and others, became exact prototypes, in various aspects, of Jesus' office and relationships to His rebel half-brothers—the entire human race. They became, by the will and mercy of the Father, His subjects, for the time, to instruct in righteousness, reclaim to willing service, clothe with immortality, and finally restore, with Himself, to a voluntary, and, on their part, a grateful obedience to His Sovereign Father—Creator, Sovereign, and Father of all.

It is plain that these were *delegated* powers and offices to the Son, from the Almighty Father of all life, and Author of all plans for His creatures' good. And, further, it seems equally clear that all these *delegated* powers and offices of our Lord, specially as prefigured in the Melchisedec and Davidic *mediation* and *rule*, must cease by limitation at the Second Advent, and the delivering up of the inherited Davidic kingdom to God. For "then shall the Son also Himself be subject unto Him (God) that put all things under Him (Christ), that GOD may be ALL in ALL" (1 Cor. xv. 28). Otherwise, the objector must deem the great Apostle mistaken in his statements in that passage—a conclusion impossible to reconcile with his conceded Apostleship.

But, quite to the contrary, the Son's gloriously *achieved* relationships, of Redeemer, Saviour, Elder Brother, etc., certainly, even in the endless state and eternal kingdom of God, can never change nor cease. He must ever remain the recognized and adored Redeemer and Saviour of the world, although Melchisedec's priesthood and David's throne, as living conceptions, shall have vanished with the necessity that gave them existence and age-lasting potency.

As to offices (if any), vocations, etc., in the future state, nothing is revealed in either Testament; nor does it seem a necessary or desirable enlightenment: we know, however, that the future age and all its accompaniments will be glorious, unspeakably so, even beyond all our present powers of conception.



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